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In This Issue

What Unity Is Doing to Promote Peace - 1
Charles Fillmore

The Harvest - - - - - - - - - 3
Claire Cooper

"Silently Now I Wait for Thee" - - - 9
Blanche Marie Peters

God a Present Help - - - - - - 20
H. Emilie Cady

Parents' Question Box - - - - - 28
Zelia M. Walters

A Spiritual Laboratory - - - - - 31
An Agnostic

What God Hath Joined - - - - - 40
W. I. Hoschouer

Sunday Lessons - - - - - - - - 46

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

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AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
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What Unity Is Doing to Promote Peace

BY CHARLES FILLMORE

FROM TIME to time Unity receives propositions from groups and individuals urging us to join in some peace movement that they are fostering.

We are in full sympathy with all peace movements and do join in spirit with all peace-loving people everywhere. However for many years we have been working on an organized plan for the establishment of a peace consciousness in the race mind, and we feel that this plan is helping to bring about an enduring peace, a peace that will not pass away.

So often prayers for peace are tainted with the personal element, the narrow desire that peace may

be established between certain contending nations alone. Unity is implanting the love of peace in all people the world round. When the love of peace is dominant in the minds of men ways to bring about peace will be found, and the United States of the World will become a reality instead of an ideal. This has been the goal of Unity for years, and we have been instilling the idea into the minds of our readers through our class thoughts, broadcast daily by, say, a million or more persons. Add to this daily broadcasts by twelve radio stations, in which there is always a reference to peace. Five hundred student workers at Unity headquarters convene five days of the week and join in some peace thought. Peace is the theme of the many gatherings and silence periods of the Unity centers spread all over the world. Take all these agencies together through which Unity is proclaiming peace and you have the strongest peace movement on earth. Day and night the year round a million Unity followers are bombarding the heavens and the earth with their trained minds concentrating on the spirit of peace.

Jesus Christ, the Prince of Peace, is with us in this preparation for the millennium with a great army of peace lovers. In His name, victory is ours.

The Harvest

A TRUE STORY

BY CLAIRE COOPER

A FEW WEEKS ago I visited an old friend, a woman I have admired immensely for many years. She is calm and poised and always knows the right thing to say at the right time and the kind thing to do always.

She first came to our town about fifteen years ago and rented a small house where she served very reasonably priced meals to young men who were away from their homes either at work or going to school.

For two years she did this. Then she rented a larger house with several bedrooms and took some of the young men to room as well as to board. She always had a waiting list of applicants for her rooms, and her three long tables were always surrounded by happy, hungry boys. The odd part was that she was not what is considered a good cook. Her meals were plain almost to frugality but wholesome, and her table service was of the simplest. But there was something indefinable about the woman that drew trade. She did not advertise in the papers, and her rambling big old house never had the "Room and Board" sign that all the other boardinghouses in town did have.

Then one day, out of a clear sky, a dean of the State university located in our small city came and offered her the position of matron of the men's dormitory. She accepted it, and in that position found another one of her own making, that of "Advisory Mother."

This job finally became so important that she was forced to give up all her other work and devote all her time to it. A special local fund was made up to pay her salary, which is a very good one indeed. The boys as they come and go through the four-year course adore her and lovingly call her "Mother."

As we sat in her lovely apartment talking, I looked at her trim, stylishly dressed figure, her beautiful, soft, simply coifed white hair. I said, "Your whole life has been one of service and love, and now you are reaping what you have sown."

For a long moment she looked at me with pensive blue eyes, then quietly replied: "Not my whole life, Claire. Only less than a third of it. When I first came to G—— fifteen years ago, I was nearing forty. And I was running away from the scene where I had harvested hate, discouragement, lack, and ill-health. That of course was before you knew me."

I recalled then that she had been a stranger from a distant State when she first opened her little eating house. I smiled in disbelief at part of her statement. I said, "Maybe you ran from discouragement, lack, and ill-health, but never from hate. You couldn't hate."

A note of sadness came into her voice. "Yes, I hated, a bitter hate. And it caused all the harvests of destruction in my mind, body, and soul. I hated one man, and because of him I hated all men."

I couldn't believe it. Astonished, I asked: "How can you be 'Advisory Mother' to these boys year after year if you hate them? They are men. And they adore you. Why, you have more influence on their conduct than even the president of the university has."

A faraway look came into her eyes: "Nevertheless I learned from bitter experience that when one sows

hate one reaps a crop of tares." She smiled as she came back to the present. "Shall I tell you a little story to prove my point?" she added. "I know it will be very interesting if you should," I answered.

"Then, here it is," she said. "When I was twenty-one I married a man several years older than myself. He was a widower with two small boys, one nine and one ten years old. I left the busy little village where I had been reared and where I had many young friends and went to live with him on his farm several miles distant. The boys, who had been living with their maternal grandmother since the passing of their mother, became my responsibility. They had been disciplined very little, so to me they were young savages. I scolded them continually about their conduct and harshly criticized their rude manners. My husband resented my attitude toward them although he said very little: 'They are just boys, Janet. They can't help being full of life and devilment. It's good for them. Let them be.' And the boys, listening to their father's approval of them, paid no attention whatever to my efforts to improve them.

"With the hard work required of a farm wife and the friction in the home I was far from happy. Then I became moody and self-pitying, and in time my health began to break under my resentment. I bore three children, two of whom died at birth because of my ill-health. The third, a boy, lived to be twelve. Then one day he was thrown from a horse, whose fright I attributed to his father's negligence, and fatally injured. I know now that my cold, cruel accusation was only a thing that I had conjured up because of the hate I bore my husband and the jealousy for all of my son's love that was seething in my selfish mind. For the boy

loved his father dearly, and the father worshiped his youngest son.

"After my son's passing I existed, but I did not live. I estranged my stepsons from their home, and they went far from the farm to make their way in the world. Only my husband and I were left. Hate for him consumed me.

"Then one winter he contracted the flu and for two years he was bedridden. I resented with all of my being the care I must give him.

"Meanwhile one day—I'll never know who sent it, but God bless the one who did!—I received a copy of UNITY magazine. It brought the fact forcibly to my mind that you reap as you sow. I had never had the slightest hint until then that thoughts are things, that as you give thoughts out so will you receive. What one experiences in life, it taught, is a creation of one's own making. As one gives so one receives. As one sows so one reaps. I put the magazine aside trying not to believe its teachings; but to do so was not to believe Jesus' teaching. Against my will I sought it again and again. I read and reread passages from it. I compared its teachings with those of the Bible, a book that I had almost forgotten.

"Then suddenly my eyes were opened to the Truth. I saw the devastating results of the harvest that my hate had sown.

"How different my life would have been had my thoughts been different! Because if my thoughts had been different my actions would have been different. I saw my husband for the first time as he really was, a hard-working, honest poor man giving as much to me as he knew how to give. Looking back, I saw his little motherless sons growing up petted and spoiled

by a sympathetic grandmother grieving for her daughter. And to my utter horror I saw myself changed from a healthy, happy girl to an ailing, ill-tempered woman, coddling ill-health until I lost two babies who could have been a great comfort and joy to us. I saw myself fixing blame in cruel judgment upon a heart-stricken man for an accident for which he was in no way responsible. I was reaping a terrible harvest. I had sown seed that could not have fruited otherwise.

"Then one day I went to my husband and said, 'John, dear, I am sorry.' There must have been an obvious change in me, for instantly he understood and smiled up at me. 'I'm glad, Janet,' he said, 'I'm so glad that you don't hate me any more. I didn't know what to do. Maybe if I had been different——'

" 'No, it was I,' I cut in. 'You were—and are—all right.' "

For a moment my friend was quiet, smiling a bit, living over again that crucial moment of confession in a faraway past. Then she continued softly, happily, "Things began to change at once. I sent for my step-sons. They hadn't seen their father for a long, long time. There was a happy reunion. All bitterness was wiped out completely and happiness took its place.

"Later when my husband passed on I sold the farm and paid all the accumulated debts. There was very little money left. Each of the boys offered me a home with him, and grateful for the kindness, I thanked them. But I took my little capital, less than two hundred dollars it was, and came to this small university town with the full determination to sow different seed and to gather a different harvest. Plain farm cooking was my only asset, but with my simple home-cooked meals I sowed seeds of love, sympathy, understanding,

and trust among my young boarders. The hate I had had for all men was now replaced by love for all. And the harvest of love I am now reaping is both bountiful and beautiful."

She glanced out of the window to the great oak-covered campus. "Claire," she said, "I want to read a line to you that has given me great happiness today." From her desk she took a letter. She read, " 'Dear Mother,' " then skipped a page and read again, " 'Jimmy says that when he gets out of high school he's going to Grandma's college. Well, I hope he sticks to it, for I won't worry one second if he is under your care.' " Then she skipped again and read the ending: " 'All of our love from Alice, Jimmy, and your son Jim.' "

She looked up and her eyes were misty. "From your stepson?" I asked. "Yes, only for years the 'step' part has been forgotten. I hear from Paul often too. Both are fine men now. They were fine little fellows too, just as their father claimed they were. It was only I who——"

I cut in: "You who are just about the finest person I know. And I hope I'll have enough foresight to profit by what you have told me this afternoon." I glanced at my watch, and the hour told me that soon some homesick, or heart-burdened, or confused boy would be knocking at her door seeking advice and comfort. So I rose to go.

"Thank you so much for telling me such an inspiring story," I said.

"Thank whoever it was who sent me that UNITY magazine so that I was awakened in time to be able to sow again and experience the wonderful harvest that I am now reaping," she replied gratefully.

"Silently Now I Wait for Thee"

BY BLANCHE MARIE PETERS

THE ONE most important factor in the spiritual development of the individual, in my opinion, is his habitual use of the silence.

"Just what is the silence, and how does it contribute to the unfoldment of the Truth student?" you may ask.

The silence may seem mysterious to the average person who has had no experience with this form of prayer. However it should not be considered mystifying or complex, because it is a most natural and simple process when one stops to think about it. If, for instance, you wanted some valuable information from a great authority on a certain subject you were vitally interested in, you would give your most earnest attention to the speaker when the opportunity arrived to have an audience with the great personage, would you not?

We claim in Truth that God is omnipresent, everywhere evenly present at all times; omnipotent, all powerful; omniscient, all wise; and we say that He has already given us all that He is and has. This being so, why should we approach Him in prayer, as has been our wont, in a begging attitude, or chatter prayers or affirmations continually when, if we would but listen, God in His great wisdom can impart to us a few pertinent ideas, the carrying out of which would solve our greatest problems?

"Is the practice of the silence strictly in accord with the Scriptures, or is it some new form of prayer?" you may want to know.

It is not a new form of prayer, in fact it is a very old one. We have the following texts from the Bible as our authority: "Be still, and know that I am God." "Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Then we have in the 91st Psalm the precious promise

> "He that dwelleth in the secret place of the Most High
> Shall abide under the shadow of the Almighty";

this in II Chronicles: "Yield yourselves unto Jehovah, and enter into his sanctuary," and many others.

Since we know that God is Spirit, a loving parent and not a formidable being up in the sky, we need have no fear in approaching Him. It is true that we may have a sense of guilt at first because we of our own volition have strayed away from the heaven consciousness. We desired to learn from earth's experience, and we have partaken of the forbidden fruit, the knowledge of good and evil. But we have God's promise that He will make a new covenant with us when we desire to change our ways, and He says, "I will forgive their iniquity, and their sin will I remember no more."

If we have become satiated with worldly experience and are truly repentant and long to go back to Eden, the heaven consciousness where only good reigns, our Father will welcome us as the father did the prodigal, in the parable, with open arms. More than that, He will come out to meet us. We need not stay in the far country feeding on husks; we may turn our faces toward our Father's house and receive a royal welcome

there. The silence is the first step toward this homecoming.

The silence then should be a time of communion with our benign Creator for the sake of adjusting ourselves to our new status as a son and heir to a benevolent Father rather than as an outcast in disgrace. We must realize that He loves us and that besides being able to give us all good—health, peace, and plenty—He wants us to have them. Our part should be mentally to accept the blessings that He is constantly offering to us, give thanks for them, and go forward in faith toward their attainment.

Since the secret place of the Most High is within us, we should consider the silence a process of communion with our Father-Mother for the purpose of "Feeding from founts above" on the bread or spiritual substance of God, like a babe returning to its mother's breast for sustenance. "Man shall not live by bread alone," the Scriptures inform us. So we need something more than material food, raiment, shelter, and outer requirements, necessary as these things are to our physical well-being.

We must often place ourselves in a receptive attitude in order to be fed. That is, we must cease our mental and physical activities at intervals if we are to renew our inner powers, just as we must drive the automobile to a filling station to be supplied with fuel energy. Likewise the power we derive from returning regularly to the divine source of life must be used to carry us forward toward our objective. This objective must be the highest ideal we can conceive at the moment. We must formulate it with all the wisdom we have, asking God to show us the divine plan that He has for us to carry out. In doing this it is a good idea

to say, "This, Lord, or something better in Thy sight." Then as we go forward we include the knowledge gleaned from the inspiration we receive in the silence. Gradually we thus find ourselves making definite progress toward our goal, "unto the prize of the high calling of God in Christ Jesus."

Of course we gain not only motive power in our communion with our Maker but also wisdom and judgment to know how to go forward, understanding to realize the truth about ourselves and others and our relation to them and to life itself, as well as power to make harmonious adjustments. By our association with God-Mind or Christ in us our heart becomes softened, and we become more loving and kind. An inner joy is born, and we experience the peace that passes understanding.

The Scriptures tell us to keep our eye single to the good. This is not easy to do in the turmoil, hurry, and anxiety of daily living. That is why it is so important to use regular periods for practicing the presence of God, good. The principal reason for observing the silence is to renew our allegiance to our Creator. Through the repetition of Truth principles we must come to realize that there is but one presence and one power in the universe, God, the good, omnipotent. Evil is but the appearance of the absence of good and has no power of itself to stay in our experience, any more than darkness has power to stay in a room in which the light has been turned on. Only by holding to this fact and applying it to our habitual thoughts and actions can we find peace of mind, health of body, and true prosperity in our affairs.

The first thing a person needs to consider in deciding on a silence period is the time and place when he

is least likely to be disturbed. Then he needs to make his body comfortable. Some students prefer to recline on a couch or bed, others to sit upright in a chair with a back on which to rest the head or a cushion to steady it. I believe the sitting position is preferable as it seems to make it easier to keep the mind alert. The important consideration however is to be able to forget the body so that discomfort will not be a distracting influence. The student should aim to be absolutely unconscious of his body, his thoughts, his surroundings, in fact, of everything but the presence of God, His loving Father and friend. At this point it is a good idea to use an affirmative prayer, a favorite quotation from the Bible, or whatever will inspire the one praying with the highest consciousness possible before he gets absolutely quiet.

The length of time to devote to this silent worship depends upon the worshiper. Usually he will find ten or fifteen minutes sufficient at first. After a while he may extend this time to a half hour or more. At any rate he should not continue it until he becomes fatigued or uncomfortable. If he does not receive any definite response during the silence period, he should not be disturbed, because he will soon discover a greater sense of awareness and definite ideas will be brought to his attention. They may be ideas connected with something he is trying to work out, with his business, or with something entirely new. The revealing ideas may come from the words of another person, from a passage in a book, or from within, but they will have to do with whatever is of most importance at the time for his spiritual development or physical well-being, and they will reach him in whatever form he is most receptive to.

Just note how silent nature's processes are. When

we plant a seed or a bulb, burying it deep in the quiet, dark ground, it enters at once on a process of assimilating from the earth, water, air, and sun all the elements needed for growth, and this process goes on quietly. After a while, in their good season the green shoots appear above the ground, then the foliage, next the flowers, yet the whole process has been silent. But think of the activity that went on ceaselessly during this transformation: life itself in action.

In the same way, when we commune regularly with our Maker, we absorb nourishment from the universal substance for the proper growth of our body, mind, and soul, for our unfoldment into Christlikeness. This communion is not a period of inertia, but a time of silent activity. We make ourselves receptive however, and God takes care of the unfolding process. What more natural than for us to return often for sustenance, for spiritual food, to the One who created us originally, like a tree sending down roots into the soil and drawing from it constant nourishment.

By stilling the objective or conscious mind and becoming inwardly aware we gain knowledge beyond the point where the reasoning mind is able to go. We develop our intuitive faculty so that it is possible to sense situations and conditions that contribute to our protection and safety as well as that of others.

Then too it is practically impossible to learn our true life's mission unless we have regular periods of communion with our higher self. Who can tell what revelations may be unfolded to our attentive mind? Everything manifest was first conceived in the silence. Just think of the intricate inventions that have been worked out in the minds of inventors who by concentrating upon the known part of certain machinery,

formulas, and so on, by using the imaginative faculty, aspiring to something greater, tuned in to God-Mind, from which ideas beyond the ken of man were translated to their minds.

By Jesus Christ we were told: "The kingdom of God is within you." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." It is by practicing the presence of God that we find this glorious inner kingdom of love, peace, harmony, power, wisdom, life, and plenty. For it is only as we adjust our mind to Divine Mind that we build lasting health, joy, and prosperity.

The silence is an act of turning our back upon the shadows of sense illusion and facing "*the light* which lighteth every man, coming into the world." In this light is revealed to us who and what we are and what is God's will for us in every phase of our life. In this light is all reality, and by this light we find out just where we fit into the great scheme of things. We nestle in the bosom of our Father and find peace.

Here is the answer to all our questionings, the satisfaction of all our hungerings, the love and approval that are so necessary for our soul's expansion. Here are found the necessary courage and confidence to face the world and follow our mission as well as the deeper inner joys of the Spirit. Here is heaven: our home. No matter what the turmoil of outer affairs may be, no matter what the world or certain individuals may think or say, in resorting to the inner realm we are free indeed.

When we decide to set apart a certain time for this inner communing, it is necessary to remind ourselves continually that the one purpose of the silence is to get closer to God. For there is a psychic realm or realm

of thought forms through which we must pass in order to reach the spiritual plane. Many persons become sidetracked when they contact this mental side of the silence and so do not push on to the higher consciousness. Our purpose then is not to dwell on persons and conditions of the past or of a possible future but to seek to reach the inner kingdom of Spirit, where we come into unity with God. There is a "middle land, or psychic realm . . . which lies between the outer and the true inner spiritual consciousness," says the *Metaphysical Bible Dictionary.* According to this book, scriptural names have an esoteric meaning, and the name "Medes and Persians" symbolizes this psychic plane. The name implies the degree of power or vital force that is represented by a horse. It also means something that divides, separates, or cuts apart. Spirit is the opposite of this, for it stands for unity. The same book also comments as follows: "Spirit is the harmonizing, unifying principle of life. When the psychic dominates in an individual it separates him from, or hinders him from coming into, consciousness of the true peace, unity, and joy that are results of the spiritual life. The psychic, apart from true spiritual understanding and dominion, leads to piercing, cutting, inharmonious experiences."

Would you who read this like to set apart a definite period each day for communing with your heavenly Father? No doubt you have tried it but found it difficult to keep your appointment on account of outside distractions. Perhaps you are one whose daily duties take so much of your attention that you cannot seem to find the time to give to your Maker during the day. So when night comes you say a few hurried prayers and vaguely wish you had tried harder to make a place in your daily routine for God.

Some years ago, I found myself in a similar situation, and I made up my mind that the best time of the day was none too good for my loving Father. This was not the first time I had selected this time of day. On previous occasions I had made a good start but had not been persistent enough, and soon other concerns had pushed the hour of silence into the background. Now however I made up my mind to let nothing interfere with my keeping of the hour selected. I decided to take the time just after my husband had left for the office and my stepson for school.

No sooner had I made my decision than everything seemed to happen to try my determination and sincerity. Let me give the reader a word picture of the setting. Shortly before this time we had bought a twin house, and we occupied one side up and down stairs. The other side was tenanted by a family of three, a man, his wife, and a little girl about six years old. The husband was a traveling man, and the wife, I found out later, was subject to epilepsy. I was often called upon unexpectedly by the little girl to go in to care for her mother until relatives who lived out of town could be communicated with and could arrive to take charge of her. Then I would care for her needs, cooking her meals and taking them to her, and I would also look after the child.

In the next house on one side was an elderly woman who took care of her two lively grandsons, about five and seven years of age, while their mother was employed. There was constant scolding, crying, and shouting under the bedroom window, the room I had selected as the only suitable place for holding my silence periods. In the next house on the other side lived a very fine woman, a good neighbor but one who had elected

herself to "mother" the neighborhood. She would run in occasionally the first thing in the morning to have a chat. There was no way I could explain to her what I was trying to do, for I knew she could not possibly understand any woman's leaving her breakfast dishes and dusting to "waste time" in some kind of occult experiment.

I well remember one particular morning just after composing myself, which I had great difficulty in doing under the circumstances, when there was a ring of the doorbell. My first impulse was to answer it as usual. But, I reasoned, I had made my decision to put God first, and I must stick to it. So I let it ring. I hoped it was an agent who would soon go away. Instead it continued to ring quite insistently. Then after a moment a knock came at the back door. But I held my ground.

After about ten minutes I heard a key in the door, and my husband came bounding up the stairs two steps at a time, wanting to know what was the matter. Mrs. A—— had telephoned to him at his place of business a few blocks away and told him that I must be sick or dead and that he must come at once. As she was waiting downstairs to hear the worst, I asked him please to make an excuse for me, which he did. I was left undisturbed from that time on, at least as far as Mrs. A—— was concerned.

Sometimes it seems that we have to take a stand to prove ourselves the master of a situation. If we do not, we shall continue to be annoyed by one thing or another. About this time I began to receive the most marvelous revelations of Spirit in my silences. Nothing in the world could have compensated for them. So I am thankful that I obeyed my inner promptings at whatever the cost.

The details set down above will serve to show the reader the difficulties he may encounter when he decides to carry out his plan of keeping a special time for God. But if he is strong and persistent in his determination and keeps trying, he will certainly succeed and come into a higher understanding.

Longfellow wrote of this form of prayer in the following verse:

> Let us, then, labor for an inward stillness—
> An inward stillness and an inward healing;
> That perfect silence where the lips and heart
> Are still, and we no longer entertain
> Our own imperfect thoughts and vain opinions,
> But God alone speaks to us, and we wait
> In singleness of heart, that we may know
> His will, and in the silence of our spirits,
> That we may do His will, and do that only!

God's Invitation

By Clare Henry

Turn thou to Me in any quiet place
If thou wouldst sense My presence, know My face.
Not alone within the lofty walls
Of incense-laden church; wherever falls
One little note of music, where one word
Of kindly, homely truth is faintly heard
Or even felt, there am I. Ne'er apart
From thee, I dwell within thine heart.
Turn then within, and in that peaceful place
Thou shalt forever look upon My face.

God a Present Help

THE WILL OF GOD

BY H. EMILIE CADY

Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?—JESUS.

GOD'S WILL for us is not humiliation and sorrow, poverty, loneliness, death, and all the other forms of suffering that we have usually associated with the expression "Thy will be done."

"That creature in which the Eternal Good most manifesteth itself, shineth forth, worketh, is most known and loved, is the best." *(Theologia Germanica.)*

Paul expresses the same idea when he says, "It was the good pleasure *of the Father* that in him [Christ] should all the fulness dwell." This means fullness of love, fullness of life, fullness of power, fullness of joy, fullness of all good; and Christ abideth in you. "Of his fulness we all received." "And in him ye are made full."

God is not death; He is life. God is not hate and sorrow; He is love and joy. God is not weakness and failure; He is power and success.

When Jesus Christ was here on earth He said He came to represent the Father, that is, to be to us as the Father would be; to do to us and for us what the Father would do. "He that hath seen me hath seen the Father." "Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what

things soever he doeth, these the Son also doeth in like manner." Jesus never gave sorrow or sickness to anyone. Did He not say, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full"? Did He not definitely say, "I came that they may have life, and may have *it* abundantly"?

It has been urged by many good people that Jesus meant only spiritual life. Well, He did not say so, and "the common people" who "heard him gladly" were not desiring or seeking spiritual life. They wanted at that time health for their sick ones; and in that day life meant just what the common people would understand today by life. Oh, how the human intellect in its ignorance and egotism has twisted and turned and distorted the plain, simple words of the Master in order to make them conform to its darkened understanding!

Truly "the light shineth in the darkness; and the darkness apprehended it not."

"Jesus must have meant so and so, because we do not see how He could have meant otherwise," says the intellect of man. What a pity that we should have grown so far away from the very simplicity of the "good tidings of great joy which shall be to all the people."

Truly "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

Jesus gave physical health for physical sickness, and "them that had need of healing he cured." He gave life where there had been physical death, as to the daughter of Jairus; He gave power and courage to the disciples where weakness and fear had existed, so that the once cowardly Peter became a very rock of courage and strength forever after; He gave joy for sorrow, as when

He restored to brokenhearted Mary and Martha the brother who had left them.

All of the conditions from which the human heart so shrinks He changed for the mere asking. He did not have to be begged and besought for weeks and months. He changed the conditions—how? Not by merely giving the suffering one a spirit of submission, which is but another word for a state of absolute benumbment and discouragement, but by removing the cause of the sorrow and restoring life, joy, power; by giving back something to fill to fullness the very gap that existed. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

Throughout all the ages of the Biblical record it was the experience and teaching of prophets, priests, and kings unto God that more of God in one's life meant more of good.

Life is good, and we all desire more of it. "I am . . . the life," said the Christ. "I came that they may have life, and may have *it* abundantly": more life because of His indwelling.

"In thy presence is fulness of joy." "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full": fullness of joy because of His joy in us.

"My peace I give unto you: not as the world giveth, give I unto you." "The peace of God, which passeth all understanding." The peace of God, which alone is able to keep our heart and mind overflowing with joy.

"Ye shall receive power, when the Holy Spirit is come upon you"; that is, after more of the Spirit of God comes into your life. Greater power is only more of God, of All-Power.

"Behold, my servants shall eat . . . behold, my servants shall drink . . . behold, my servants shall rejoice . . . behold, my servants shall sing for joy of heart . . . they shall build houses, and inhabit them." "They that seek Jehovah shall not want any good thing."

The Christ, the Son of God, speaking through Jesus of Nazareth ("The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works"), in His prayer of thanksgiving to His Father and our Father said: "As thou, Father, *art* in me, and I in thee, that they also may be in us . . . I in them, and thou in me, that they may be perfected into one."

Marvelous way, is it not, in which the creature is to be made perfect and known and loved and great, simply by letting God's will be done in us and in our circumstances and surroundings? Yet heretofore one's saying, "Thy will be done," has been associated in mind only with death and suffering and failure, and with a forced submission to these un-Godlike conditions, as though God were the author of them. "God is not *a God* of confusion, but of peace." Oh, how in our ignorance we have mistaken and misunderstood God, in consequence of which we are today pygmies when He wanted to make us giants in love and health and power by manifesting more of Himself through us! We would not let Him, because we have been afraid to say, "Have Thy way in me; manifest Thyself through me as Thou wilt."

If then it is God's will to give us all these good gifts, how is it that as good and sincere Christians, really and truly God's children, we so often lack them all and cry

in vain for help? It is because we have not known how to deal with the things that are contrary to His will; and how to take that which God has freely given.

How are we to deal with the things that we know are contrary to the Father's will as it was revealed by Jesus Christ?

Take sickness, for instance. We are to remember that Jesus repeatedly spoke of it as not of God but rather as of Satan. An instance is the case of the "woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up." Of her He said: "Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?"

On another occasion there "was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw." When the Pharisees, who knew Jesus as a son of David, saw this and accused Him of working by the power of Beelzebub, the prince of devils, He said: "If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? . . . But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."

Let us then recognize, as Jesus did, that according to the will of God we ought to be loosed from our infirmities. Let us meet the issue fairly and squarely without a moment's fear or hesitation, acting in His name and by His authority. "And these signs shall accompany them that believe: in my name shall they cast out demons." Let us boldly say: "Get you behind me Satan! You are a lie and the father of all lies. Sickness is not of God, and I will not submit to it. God is life. He is

almighty, and His will is to manifest life more abundant through me. Christ does and shall reign in this body. His will is done." This is the attitude of mind we must take.

How are we to deal with our Father's will? Exactly as with any other will.

What should we do if some friend left a will giving something very desirable to us? We should first make sure by probate that it was his will; then we should not leave a stone unturned in having it executed. If we met with some opposition and delay we should push the harder and with more determination to obtain that which by right of inheritance belonged to us.

Shall we not, ought we not, do the same as regards the will of God our Father? This will was made ages ago, giving to whosoever will "whatsoever ye pray and ask for." This latter clause in the will and testament of God is the only limitation He has placed on any human being. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "If ye shall ask anything of the Father, he will give it you in my name."

"Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

How are we to take these great gifts of God?

God has already done His part in full. In Judges 18:10 it is written: "God hath given it into your hand, a place where there is no want of anything that is in the earth"; that is, of anything the human heart desires. "Believe that ye receive," Jesus said, "and ye shall have." God has said, "The right of inheritance is thine"; that is, whatsoever you desire is yours by right of inheritance

because you are His children, and the children are the natural and rightful heirs to all that the Father has. Also "the right of redemption is thine"; that is, in the redemption wrought out by Christ we have become "heirs of God, and joint-heirs with Christ." "For ye are all sons of God, through faith, in Christ Jesus." He has thus assured us that all things are ours by right, and

"God is not a man, that he should lie,
Neither the son of man, that he should repent:
Hath he said, and will he not do it?
Or hath he spoken, and will he not make it good?"

Now it only remains for us to prove the will by affirmation and trust; to prove Him and see if He will not do all that He has promised. The Holy Spirit alone is the executor of God's will, but even this executor can do nothing for us unless we take the right attitude.

"Arise," He says, "be not slothful to go and to enter in to possess the land." Thus there is something definite for us to do. In proving God there must be no meek submission to the things coming upon us that we know are contrary to His will for us, as that will was revealed by Jesus Christ.

Did Jesus ever tell anyone that it was God's will for him to suffer lack, or be sick, or be a failure in any way? If any such vision of God's will is in your mind, rise up instantly, and in the name of Christ put it forever out of your thoughts as unworthy of a loving Father, and doubly unworthy of yourself, His offspring. When any of these things come upon you, arise at once and claim your rightful inheritance. "I am thy portion and thine inheritance," saith the Lord. Remember what God is, who says to you, "I am . . . thine inheritance." He is life, wisdom, peace, joy, strength, power. Remember that He has given it into your hands, although to you it may not

yet be visible: a place where there is no want of anything.

When God said to Moses, "I AM" it was as though He said, "I am this moment to you anything that you have courage to claim Me for, but you must prove Me. I am the supply of every lack in your life, but you must take Me for it, and then stand still and see the salvation that I will work for you."

To us in our spiritual impotence Jesus says today, as He did to the infirm man at the Pool of Bethesda, "Wouldst thou be made whole?" that is, "Do you will it, and not simply languidly desire it? Are you determined to have that executed which you are satisfied is God's will for you? Well, then I will it too," and it is done.

Listen! "If thou wilt" brings no visible answer to prayer. But a definite, positive will-not-be-put-off attitude, a determined "I will have Thy will done in this matter" is a force that always brings results into manifestation.

EDITOR'S NOTE—This is the second of eight articles by Doctor Cady. The third will appear in April UNITY.

THE WORLD PURPOSE

All that we glory in was once a dream;
The World-Will marches onward, gleam by gleam,
New voices speak, dead paths begin to stir;
Man is emerging from the sepulcher!
Let no man dare, let no man ever dare
To mark on time's great way, "No Thoroughfare."

—EDWIN MARKHAM

Parents' Question Box

BY ZELIA M. WALTERS

Question. My child of six is becoming fearful of many things. I first noticed that he was afraid of dogs. I tried to break him of it; but perhaps I didn't try enough, for I have always been afraid of dogs. But I never spoke of it before him. I have tried conscientiously to keep from any suggestion that would give him fear. But I notice now that he is afraid of many things. I am worried lest he grow up to be a timid, backward, ineffectual youth and man. Is there anything to be done to instill a courageous attitude in a child that seems to be just naturally afraid?

Answer. Yes, there is much to be done. I have seen a timid boy of six grow into a fearless boy of seven or eight. Conservative psychologists tell us that no child is just naturally afraid. Babies are born fearless. All the fears that afflict children later are taught to them, by unpleasant experience, by people. This mother says she has always been afraid of dogs but has never said so before the child. We may as well give up all ideas of concealing any of our own fears from the child who lives with us. He knows if Mother or Father are afraid. Any one who has ever noticed a radio need not ask how the child finds out. The psychic waves of our fears reach him just as those radio waves reach him through the ether. Thus our vanities, our angers, our lies, when they arise in us, register on the child mind even though we seal our lips from any speech about them. This is the awesome thing about being a parent. We have to try to perfect ourselves before we are fit to deal with the smallest child.

The little boy first showed fear of a dog, which his mother also feared. Right there the remedy could have been applied that might have saved all the other fears. But it is not too late. Get a young and helpless puppy. Yes, it will be a great deal of trouble, but it is worth it. Do not ask the child to touch it until he is ready, but let him see you feed it, care for it, train it, pet it. You will both soon be cured of your fear of dogs. This will suggest a cure for some other fears but not for all; for fear rapidly grows into a mental state that does not have any foundation in external objects. Perhaps the child is afraid of thunderstorms, of hornets, of big boys, of the dark, of pain, of meeting people, of punishment, of the water, of ridicule, of failing at school or in sports. There may be unseen and nameless fears that you cannot discover. You can teach him that some of these will not hurt him, just as you taught him about the dog. Obviously you cannot demonstrate that about all of them. But you can teach him to meet them all with courage.

It would be foolish to tell a small child that nothing in the world will hurt him. There is a high spiritual sense in which this is true, but only the spiritually mature are able to reach that plane. How many of us parents are grown-up enough spiritually to say with assurance, "But none of these things move me." Your child knows that big boys do sometimes hurt little boys. As he grows older he will read the newspaper and see that storms do sometimes kill people, that burglars sometimes shoot householders, and so on. Do not approach the teaching from the angle of "nothing to fear." Rather make the conquering of fear your object. Never talk about his fear. Never say to a third person, "He is so timid." Never even think it. But whenever he shows the smallest dawning of courage, speak of that—not

too effusively but in a matter-of-fact way—as if it were what you expected of him. Foster and encourage his bit of bravery by the sunshine of approval. Make occasions for him to practice small deeds of courage. Is he afraid to speak to people? Ask him to go to the corner store for you—if he does not have to cross the street—and make a small purchase. Do not force him to go, but put it in the light of a favor that would please you very much.

You can think of many other small things like that, asking him to do something he is afraid to do. When by his own resolve he conquers his fear and does it, he is in the way of attaining a high degree of courage. Keep before him the example of courage, and let him know the esteem in which courage is held. Read and tell him stories of people who conquered fears. Never let him see fear in the elders whom he loves and trusts. In this high atmosphere of courage and faith he is sure to react by gradually growing out of his timidities. Do not neglect faith. I assume that you have already taught the child, in language suited to his age, to rely upon the divine Spirit within him for help and strength. A child that has been taught to reach for God's hand as help often lays hold of divine strength in ways that seem miraculous to us.

Forgiving thoughts, interblended with the divine essence of love,
Whisper to me softly through the night,
Blending forgiveness and love,
Changing sorrow into joy.

—HARRIET PFOUTS

A Spiritual Laboratory

BY AN AGNOSTIC

PART ONE

FOUR YEARS AGO the writer, an out-and-out agnostic, began to experiment with prayer.

The results of those first experiments were so surprising, so startling, so pregnant with deep meaning and so tremendously worth while that he and some friends set up a laboratory for further research.

A laboratory? Yes, just that. But obviously a spiritual laboratory is something far different from a chemical or physical or electrical laboratory. No special room is needed. All the apparatus required is one's own mind and the minds of one or more interested friends.

It is too late now to find out just what Charles Steinmetz meant by the oft-quoted remark made to Roger Babson that the "greatest discoveries of the next fifty years will be made, not in radio, nor in aeronautics, nor in power transmission, but along spiritual lines." However it is a fair inference that he expected such spiritual discoveries to be made by a scientific method somewhat similar to that which he used in the great laboratories of the General Electric Company.

Many persons believe that the scientists of today are making more progress in the discovery of spiritual power than are the religious leaders. In the study of the atom it is found that what we have always called "solid matter" is nothing but a "bundle of energy."

A recent book has an arresting title: "Has Science Discovered God?" The author makes this significant statement:

Men engaged in research, from Copernicus and Newton through Darwin, Spencer, and Huxley, and on to our own day, have been men of deep religious feeling. They were distinctly nonconformists. But that did not mean they lacked the profound religious urge. In reality science cannot help searching for God in every minutest action it takes, because it is a search for reality; and a search for reality always is a search for God.

Surely there is need for a search for spiritual Truth by the methods of science.

The question arises: How can the scientific method be used in a search for spiritual Truth? This question may best be answered by an analogy.

Edison once hoped that there was some substance that would become white hot when electrical current passed through it and would not be consumed. He tried six thousand different experiments before he found a satisfactory filament for the incandescent lamp. Edison started with a hope. That hope became a working hypothesis. He searched for the substance he hoped to find.

Likewise a man has a hope that there is a spiritual power that can be drawn into his life and that will transform it from failure into success. First he hopes. Then he experiments.

In the writer's initial experiments (the story of which was told in UNITY of September and October, 1935) he formulated certain working hypotheses and set out to discover whether or not they would "work."

The experiments conducted by me and my friend in our spiritual laboratory have progressed far enough so that we are fully convinced of the truth of certain propositions. We do not think for one moment that these propositions are new or original with us. Doubtless they are as old as the hills. But the application of

these principles in our own lives and in the lives of men and women who have worked with us is something emphatically new to us; also it is something of unparalled interest and value.

PROPOSITION I. There is a spiritual power that is just as real as is gravitation, steam, or electricity. As electricity can be used to give us light, heat, sound over a wire and through the air, so spiritual power can be utilized to give us health, work, an income, happiness.

It is probable that this great power is available to give us many other things as well. But in our experiments so far we have only proved the four mentioned. My group and I are still agnostics. We accept only the truth of what we have proved for ourselves.

It is a historical fact that mankind has known of the existence of certain forms of power centuries before those forces were harnessed and made to perform useful tasks.

Legend tells us that six hundred years before the Christian era, Thales, then an old man, sat before a table on which were a number of pieces of a bright-colored fluorescent substance called "electron," amber. By rubbing one of these pieces with a rough fabric he found that it became magnetized and would draw other articles to it. Even if this legend is not true it is certain that the Greeks knew of this power, for electricity took its name from the Greek word for amber. Yet it was not until the time of Franklin that electricity was used for practical purposes.

Conversely, history also records that certain arts were highly developed by the ancients and then disappeared. For centuries some of them were spoken of as "lost arts."

If records are correct there was a group of men

who lived two thousand years ago who knew more about the utilization of spiritual power than do men of today.

There is one marked difference however between the operation of physical power and of spiritual power. One man or a group of men can discover the laws that govern physical power and it can be made available to others who know nothing about it. For example, electricians can wire a home, the light company can supply the current, and a child who knows nothing whatever about electricity can press a button and flood a room with light.

But no man or group of men can control spiritual power and make it available to those who know nothing about it. The utilization of spiritual power is an individual matter. Each man must do his own "wiring."

PROPOSITION II. Spiritual power is released or made usable by prayer. Effective prayer—the kind that brings a recognizable answer—is governed by certain definite laws that must be complied with. Without doubt these laws also are as "old as the hills." But it would seem that the application of these laws has been nearly a "lost art."

No one knows how many men there are in the world who are now using this spiritual power to bring to them the realization of their heart's desires. The number may be far greater than one would imagine. Nor would it help us much if we knew how many such men there are. Others who have found the way can be of great help. The science of prayer can be set down in black and white. But the art of prayer must be mastered by the individual.

Anyone can, I believe, master the technique of prayer. But that technique requires effort comparable

to that which makes a man a master in music, in sculpture, in painting, in any of the arts.

Every great artist gives countless hours to practice. An expert with the pencil was once asked how he learned to draw a perfect circle freehand. His reply was "By doing it a thousand times." The art of prayer is no less exacting than is any of the fine arts. But this fact should discourage no one, for the practice of the art of prayer is a thrilling experience. Moreover it is one that any man or woman can practice in the full assurance of success. It is within the ability of every human being. But there is a right way as well as a wrong way to practice. The science of prayer tells us the right way.

A few years ago a friend of mine began to play golf. His practice was without benefit of coach or expert. His method was hit-or-miss—mostly miss. His grip was wrong; his stance was wrong; he developed a chop stroke that gave direction but no distance. He never could get a score under ninety. Then an expert player happened to watch him one day and remarked:

"If you don't mind my saying so, your 'form' is atrocious. You will never be a good golfer until you correct your form. Let me give you a few pointers."

Just so. If a man is not getting results from prayer it is quite likely that his form is all wrong. It is not an easy matter to change one's form either in golf or in prayer. Habits are strong. Habits persist. Often it seems that wrong habits are more persistent than good ones. It may be absolutely necessary for a man to change his habits of prayer if he is to make a satisfactory score in terms of answered prayer.

PROPOSITION III. The first essential of effective prayer is intense desire.

A man is desperately ill. Physicians tell him that he cannot live. He sends an S O S to a higher power. The call is heard. He recovers his health in a miraculous manner.

Or a man is out of work. His savings are all used up. He sees no hope. He is even contemplating the quick way out of his trouble. As a last resort he appeals to an unknown god. That appeal is heard and answered.

Or a man has health and work, but his income is so small that he cannot provide for his family. His need is urgent. He prays that his need may be met. A new source of income opens to him in a way that he never dreamed of.

Or a man has health, work, and income, but he is morose and melancholy. Life has no meaning for him. He prays for happiness. A new interest comes into his life that fills it with joy.

In cases of desperate need the desire is intense. A crisis in one's life always produces an intense desire. At such a time a man, perhaps for the first time in his life, really prays. To receive an answer "right out of the blue" is a thrilling experience.

In our experiments my group and I have found that it is a comparatively simple matter to get the first great outstanding answer to prayer. But then we discovered a puzzling fact. The second was anything but a simple matter. In many cases the great experience is both the first and the last. It cannot be repeated. Why can it not be repeated?

It is not easy to give a positive answer to that question. It is often possible to tell why a thing is so, but it is quite another matter to state why a thing is not so. I once heard Sir Oliver Lodge say that one can positively assert that a certain word does appear in the

writings of Shakespeare. And for proof one can point to the play and the exact sentence. But truthfully to assert that a certain word does not appear in any of the writings of Shakespeare requires a careful study of all the writings of the great playwright.

However our experiments do give some clues. The intense desire that was produced by an impending disaster is difficult to reproduce at will. To express it more simply, we do not know how to *create* intense desire in our own mind and heart.

There is a way of inducing intense desire in our mind. Suffering will do it. But we need not wait for suffering. Thought can do it. "As he [man] thinketh" so is his desire, and so it is increased. We desire the thing we think about. And we *can* think about the things we choose to think about. That is one of the secrets of meditation. And meditation is a preparation for effective prayer. We can concentrate on the one thing that we choose as our one supreme desire.

The observations of my laboratory group point to the fact that intense desire for an understanding of spiritual Truth is rare. There is a vast amount of weak, wishful thinking, but a compelling urge—how seldom we find it.

Few things in this world are more precious than a compelling urge to know and act, a consuming interest in some great cause. The great work of the world has been done by men and women who were possessed, body, mind, and spirit, by one great aim in life.

Every one of us should have such a compelling urge. Every one of us can have it. Right at this moment anyone can pray a prayer that will be answered. It is the prayer that he may have a worthy purpose to control his life. That prayer may not be answered by one

great flash of insight. More often it is but a tiny idea that enters the mind. If cultivated it will grow.

A man who for many years was a failure and then became a great success gives this bit of counsel:

"Whatever your goal may be, strike out for it. What if you do fail? What if your attempt comes to nought? If you put every shred of yourself into the attempt, you will have had life's one great exhilarating and soul-satisfying experience anyhow!"

Inspiring words. But in the search for spiritual Truth one need not fail. In almost every field of human endeavor there are failures; far more failures than successes. But in the realm of spirit there need be no failures.

Intense desire is the first essential in prayer.

PROPOSITION IV. The next essential of effective prayer is one hundred per cent honesty and sincerity.

It is a commonplace to state that a man deceives himself far more than he deceives anyone else. The most common indoor sport (and outdoor too) is the devising of reasons to excuse the things in ourselves that we do not excuse in others.

"My case is so different."

If there is one thing above all others that the science of salesmanship has taught us it is that a man's actions are motivated largely by his feelings, his emotions. When a man wants to do a thing he searches for reasons to justify his act. He rationalizes. This is a worse than useless mental activity. It is far removed from the cool analysis of a problem.

A letter received by the writer recently contains this sentence: "The old car is ten years old, and we have the 'fever' for a new one." Many men have been thus afflicted. Some fevers are easily recognized or diag-

nosed. Others are hidden in the deeper recesses of the mind. They are secret desires. They have never been subjected to an analysis under a bright light.

It takes a considerable amount of honesty to say truthfully:

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!"

That is why we find it of such value to have others work with us in the analysis of our motives. A kindly but frank friend is a gift from heaven. Even a harsh critic may be a valuable ally—if we permit.

"Our critics are the unpaid watchmen of our souls."

A man whom I know well has one intense desire. He wants again to have an income of thirty thousand dollars a year. He states that he desires that income so that he may assist certain worthy causes in a material way. Yet the fact is that when he had an income of that amount he gave very little to those worthy causes. Now, with an income of ten thousand a year, he feels that he can give nothing: "Too poor."

Sincere prayer that hidden motives may be brought to light where they can be dealt with, that prayer is always answered.

(TO BE CONCLUDED)

Over and over and over
These truths I will weave in song,
That God's great plan needs you and me,
That will is greater than destiny,
And that Love moves the world along.

—ELLA WHEELER WILCOX

You Can Be Prosperous

WHAT GOD HATH JOINED

BY W. I. HOSCHOUER

PART SIX

IN THE SCRIPTURES we are enjoined to strive to "keep the unity of the Spirit in the bond of peace," forgetting self and serving one another because we are all one in Christ and children of the Most High God.

It is the reality of this oneness with the Christ I AM in the inner nature of man that gives rise to peace, stability, and satisfaction. Without this secret anchorage to eternal Spirit there would be no continuity of experience, no deep and abiding joy in the daily round.

The leading idea underlying all spiritual demonstration is admirably expressed in one well-known sentence: "What therefore God hath joined together, let not man put asunder." While it may seem impossible that these words taken from the church marriage ritual should have any connection with so prosaic a thing as prosperity and material success, yet there is a very close connection, as you will presently see. God has married supply and demand in an eternal union, and we know that in Truth they exist together and that in Divine Mind they always act together. Supply is the plenum or fullness that constantly flows into the vacuum or emptiness that is demand. Whenever a need appears, supply moves to meet it. It is so ordained in nature that every growing thing receives abundant supply of substance for its full development. This includes man, and if no artificial hindrances arise every need is met with over-

flowing abundance of the good desired.

The principle reason then why man suffers lack is because he has tried to put asunder what God has joined together. Not understanding the law of supply, or God's "providing law," as it is sometimes called, he has believed in the reality of an appearance of lack and has thus prevented the manifestation of what he desired. In other words, he has violated the law by means of which his good must come. By thinking about and imaging the appearance as real and by talking about it as actually established in his affairs he has stopped the action of supply and nought but emptiness remains. He has developed for himself a situation that but for his own wrong thought would not have existed for him at all. He has unwittingly fulfilled in a negative way another Biblical law: "Thou shalt also decree a thing, and it shall be established unto thee."

The way out of such a dilemma is to cease seeing the need as separate from the supply and to know that it is simply the vacuum into which the fullness of that particular good is already flowing. God has married you to your good and you cannot escape it. But you can prevent yourself from receiving it by trying to put asunder what God hath joined together for your benefit.

We have now learned that the spiritual truth about supply is that it is as fully present when we cannot see it as when there is visible evidence of it on every hand. But it is right here that faith is put to its severest test. Sense feels that actual money or its equivalent alone constitutes prosperity and that it is foolish to talk about plenty when the only available evidence is to the contrary. Faith however takes hold of the resources not seen physically, such as substance, life, love, and the laws and principles involved in right thinking, and the

like; and faith believes that these are the real prosperity and that they will quickly resolve themselves into money or food or success in any given direction if the believer will only depend upon them to do so.

It is right here that the man of faith so often outstrips all others in the quickness of his realizations. His faith acting along the line of his inner connection with all reality focuses all his power upon these primary essentials and precipitates them when and where they are needed, and often with such speed as to make their appearance seem instantaneous. Experience has proved that when one's understanding faith is sufficient to produce the result desired it springs forth speedily. "All things are possible to him that believeth."

Perfectly illustrating this oneness of supply and demand, with need and the substance to satisfy it—all right at hand and ready to move at the behest of a dynamic and intelligent faith—is this actual incident which occurred in our ministry here in Chicago a number of years ago. It shows the infallible working of divine principle when one's thought is right and one's faith true and vigorous.

Late one afternoon an intelligent-looking man walked into our office and after some hesitation made his need known. It was the same story we had heard from many others who had been in the same predicament. He was out of work and must have help right away. He was a baker by profession and had worked for a certain firm for more than twelve years. The reason why he had lost his position was not quite clear, but the fact was that he had tramped the streets for months in a vain effort to find work. He was at the end of his personal resources and relief must come quickly.

Experience with many similar cases had enabled us

to perfect a technique that we used in his behalf with very striking and happy results. He was asked just to believe that the universe is a unit, a wholeness in which every part fits perfectly, no matter how small or how large it may be, and that all the parts work together perfectly according to the Creator's divine plan. He followed the explanation closely and nodded his assent. It was next pointed out that he was a living soul, an integral part of all that is, hence he had a very definite place to fill and function to perform in the cosmic activity. In other words, he had a work to do that no one else could do as well as he could in the place assigned to him in the divine plan. Again he indicated assent. He could see clearly that he was so important in the scheme of things that he always had a place or a position all his own, a permanent job guaranteed by God.

He was next asked to believe that since God had guaranteed him a place, men could neither give it nor withhold it from him; that people were simply agents of the law of supply and demand; that the law was working through them to bring him to the job or the job to him, and that without any personal effort on his part. He had but to realize all this in the silence of his own soul and he would, by the law of mind action, take mental possession of the place that was his by divine right. The human psychology of fear, doubt, unavailability of jobs, and the like could not interfere with nor delay the demonstration.

He had listened intently, but at this point a question mark was written all over his face. "But what must I do? Don't I need to do something?" he said eagerly. "Yes," was the reply, "but you have been doing something, the most important thing in fact, in getting a job. You have realized that you have a job guaranteed

you under God's law of supply, and that no combination of circumstances can keep you out of it or it away from you. Isn't that something worth while?" He smiled knowingly, and the explanation went on to the next most important essential to a prosperity demonstration involving the getting of a position.

"Now since you realize your oneness with what you want and its oneness with you, the next step is to make actual contact with the place that God has appointed you to fill. And that is all you need to do in the outer life: make contact with that which is already yours and which is being brought to you by the sure working of an invisible and certain law. You are now to live in the expectation of meeting the people who represent the place—at any time, anywhere, under any and all conditions. Follow whatever lead you get that may be a point of contact. Should you look at the newspaper listings, remember that you are not looking for a job but simply seeking a point of contact with the job that is already yours. The same rule applies to employment agencies: they are only channels through which your good may come. If you have an interview and it is not your contact, still be happy. You are one step nearer your goal, and you will finally arrive by a process of elimination if in no other way. But you need a short cut, and if you have really absorbed what we have told you, so that it will work in you subconsciously, you can walk right out of this office into contact with your job."

As he rose to go, the light in his eyes showed clearly that he understood, and he went out of the office with a firm and decisive step. The next afternoon the telephone rang and these words came over: "God is so good to me. I hadn't gone three blocks from your office yesterday when I ran into the man for whom I had

worked before. He was looking for me; and I am at work again."

Now, close attention to one fact here will make the working of the supply law so clear that all may understand and use it at all times. This man might have gone in any one of three different directions from our office that day, but he went the one and only way that would cause him to contact his supply. He had taken possession of his place in the silence of his soul, and his place drew him into oneness with it.

The good we seek is seeking us; and if we have faith to believe that the twain must meet by a law as sure in its working as the law of gravitation, we rise above human psychology and advance straight to our goal. By knowing that God and man are one, that all that the Father has is ours and is always ready for us, we can meet life's responsibilities with a smile.

(THE END)

HEALING THOUGHT

As the living expression of God's perfect idea I am made whole.

PROSPERITY THOUGHT

"All things that the Father hath are mine" is now fulfilled in me, and I am supplied with all good.

(Use from February 20 to March 19)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 3, 1940

UNITY SUBJECT—*Appropriation under Law.*

INTERNATIONAL SUBJECT—*In the Upper Room.*—Matt. 26:17-30.

17. Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat;

this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out into the mount of Olives.

GOLDEN TEXT—*This do in remembrance of me.* —I Cor. 11:24.

SILENT PRAYER—*In Christ I appropriate the substance of Truth.*

Eating is the normal reaction to the instinct of hunger. Self-preservation is bound up in this instinct, which is one of the strongest in all life. In the satisfaction of his hunger man is sometimes betrayed by his failure to realize and exercise dominion or self-control. Unless he is on his guard one of his faculties betrays him as he is eating. This is the faculty of appropriation (represented by Judas).

Supplying the physical needs does not solve the whole problem of hunger for man, for his hungers are as varied as his interests and desires. They include thought and feeling as well as his physical needs. When Jesus Christ said, "He that eateth me, he also shall live because of me," He referred to the appropriation of spiritual substance by man, and not to his eating of ordinary material food.

We "eat" spiritual things when we affirm that we are strengthened and sustained by spiritual substance. Affirmation may be made consciously in words or subconsciously in one's thoughts. When one is habitually

cheerful and appreciative one's frame of mind is affirmative. "Thy words were found, and I did eat them" is an affirmation of spiritual appropriation.

Man can be betrayed in his appropriation of spiritual substance also. If he seeks the things of God merely in order to improve his lot in life or better his circumstances, without regard to the universality of divine law and the consequent claim of others on his thought and care, he is betrayed by Judas, the thief who kept the bag and counseled charity in order to enrich himself.

In an emergency man's faculties may all fail him. The fact that each disciple in turn asked Jesus, "Is it I, Lord?" shows that even faith and love are potentially undisciplined. After the arrest of Jesus all the disciples forsook Him and fled to safety. Jesus foresaw that this would occur and even seemed to facilitate its happening. The failure of faith, love, strength, will, understanding, and the other faculties is outranked by that of appropriation, because misappropriation of spiritual substance alters man's character as surely as misappropriation of physical substance upsets his health and eventually destroys his body. All sin is a falling short of the mark, but the sin of the acquisitive faculty brings about a crisis that involves the subsequent weakening and defection of the other faculties.

Although Judas is universally condemned it is necessary for man to deal with the faculty that he represents, since its presence in man in some form is continuous. In the spiritual realm appropriation takes the form of prayer and praise, and is represented by Judah. It is through prayer and praise that we appropriate the substance of God. The Father keeps His covenant with man through His perfect idea, Christ Jesus. When Jesus broke the bread and blessed the cup He completed this

covenant. The bread symbolizes spiritual substance, the body of Christ. The wine is a symbol of the blood of Jesus Christ, of the spiritual life. Both sustain man in his efforts to rise above materiality and express his divine nature.

Jesus Christ shared bread with the disciples only after He had blessed it, by this act imparting to the act of eating a significance beyond and above the physical. In consciousness we appropriate the substance and drink the water of eternal life.

The conditions conducive to spiritual appropriation may all be present, but unless man's consciousness is quickened he does not receive the blessing. The Jews did not receive the teaching of Jesus, but strove among themselves about the interpretation of these words of His: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves" and "He that eateth this bread shall live for ever." The materialist can make nothing of these statements, but the follower of the Christ sees in them the true keeping of the Passover in that they enable him to pass out of the consciousness of slavery and limitation into that of freedom from the dominion of sense.

The following of the Christ is a matter of appropriation of substance and the building of that substance into the Christ body. In this process we give up all claim to the life and substance that we have hitherto called our own. "Take, eat; this is my body." "Drink ye all of it; for this is my blood." Complete renunciation counterbalances appropriation, and man enters into the consciousness of eternal life here and now.

QUESTIONS

1. What faculty betrays man as he is eating?
2. What other hungers of man besides the physical de-

mand satisfaction?
3. How is spiritual hunger satisfied?
4. Explain how betrayal may come to man in his appropriation of spiritual substance.
5. Of what are prayer and praise symbols?
6. What is the true keeping of the Passover?
7. How does man appropriate the Christ?

Lesson 10, March 10, 1940

UNITY SUBJECT—*Testing the Faculties.*

INTERNATIONAL SUBJECT—*Gethsemane: Triumph through Surrender.*—Matt. 26:36-46.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

GOLDEN TEXT—*Not as I will, but as thou wilt.* —Matt. 26:39.

SILENT PRAYER—*I know the thoughts that I think toward God: thoughts of good only.*

The name Gethsemane means "oil press" and connotes distress and agony. It represents also the struggle that takes place within man's consciousness when Truth is realized as the one reality. The suffering that the soul undergoes in giving up its cherished idols or letting go of the human consciousness is often agony. Nevertheless the good is saved by this process, and the evil is denied away.

When man has trained his faculties and learned the laws of Truth to which they are subject, he finds it advisable to give them a practical test. Faith may be developed by hearing the word of Truth and by daily contact with the Christ, but until it is tested under actual conditions it is of little use to man. Strength too may be developed beyond the normal measure, but until man learns to put it into his words and thoughts and to choose both with wisdom and understanding it may do him as much harm as good through being misplaced.

After Jesus had trained the disciples carefully for three years the time came when He had to test the thoroughness of the training and their reaction to it. Faith, will, love, judgment, all may be perfect in theory; but they must serve man through use, since men "by reason of use have their senses [faculties] exercised to discern good and evil" and to follow the good.

The faculty of appropriation (represented by

Judas), as we saw in last Sunday's lesson, failed utterly as soon as it was tested, and was eliminated from the effort to develop along spiritual lines. This failure left the other faculties weakened by the withdrawal of substance.

In time of trial the chief faculties that man needs are faith, judgment, and love. If they stand the test he is equal to whatever may come. Jesus took with Him Peter (faith) and the two sons of Zebedee (James and John, representing judgment and love) when He retired to the seclusion of the garden to pray. The other faculties were left out of the reckoning for the time being, the remaining eight disciples being told, "Sit ye here, while I go yonder and pray." If further reference had been made to them we should doubtless have learned that they too slept.

When faith, judgment, and love fail man, all is lost. Unless these faculties enter actively into prayer it is not effectual. Peter, James, and John were found asleep each time Jesus returned to them following His prayer. "Watch with me" meant fervent love, firm faith, keen judgment exercised in prayer, but not one faculty measured up to this standard.

Firm faith would have found expression in the words "I know that it is done," not "if it be possible." Fervent love would have gone out to Judas in such an overwhelming wave of confidence and trust that his unselfish devotion would have been aroused before the betrayal instead of afterwards, when it could only drive him to despair. Keen judgment would have combined the individual will with the divine will, instead of separating them in thought and weakening the individual will by a consciousness of separation. "Nevertheless, not as I will, but as thou wilt."

Love enters into temptation when it leaves its object entirely free and uninfluenced by its thought. Faith fails under testing when it remains dormant instead of showing the quick, living quality that man needs. Judgment yields to temptation when it leads man to pray with a divided mind instead of uniting all his powers into one irresistible desire. Faculties that are exercised in this fashion are weak and powerless.

Jesus Christ, representing the I AM in man, trains the faculties. The Christ does not force the faculties to conform to the divine law, but by a process of thought culture undertakes to train them.

Every one who puts on Christ passes through experiences that in varying degree are similar to those of Jesus. As long as the chief desires of the soul remain on the sense level, betrayal follows every descent of the Christ into consciousness. The best plan is to bid sense lie dormant, and call the Christ mind in man into quickened expression. Denial and affirmation, thus practiced, bring the man of God into manifestation with the faculties working together as one.

QUESTIONS

1. What is the meaning of the name Gethsemane, and what does it symbolize?
2. What is the object of testing the faculties?
3. How did the testing of the faculty represented by Judas react on the other faculties?
4. Name the chief faculties needed by man in time of trial.
5. What results when faith, judgment, and love fail man?
6. If these faculties had been active in Gethsemane, what would have been their reaction?
7. How are faith, judgment, and love weakened by temptation?
8. Is Jesus being betrayed today? Explain this point.

Lesson 11, March 17, 1940

UNITY SUBJECT—*Complete Self-Dominion.*

INTERNATIONAL SUBJECT—*Calvary: Triumph through Sacrifice.*—Matt. 27:33-50.

33. And when they were come unto a place called Golgotha, that is to say, The place of a skull,

34. They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

35. And when they had crucified him, they parted his garments among them, casting lots;

36. And they sat and watched him there.

37. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then are there crucified with him two robbers, one on the right hand and one on the left.

39. And they that passed by railed on him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

41. In like manner also the chief priests mocking *him,* with the scribes and elders, said,

42. He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.

43. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.

44. And the robbers also that were crucified with him cast upon him the same reproach.

45. Now from the sixth hour there was darkness over all the land until the ninth hour.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47. And some of them that stood there, when they heard it, said, This man calléth Elijah.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49. And the rest said, Let be; let us see whether Elijah cometh to save him.

50. And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT—*He was despised, and rejected of men; a man of sorrows, and acquainted with grief.* —Isa. 53:3.

SILENT PRAYER—*For the joy in store for me I give thanks unto the Lord.*

Jesus Christ knew the joy of oneness with God. God consciousness is the end toward which everyone who has become conscious of the spiritual realm looks. To gain this end it is necessary to bear the cross.

The symbolism of the cross is easily explained and understood. Golgotha, "the place of a skull," represents the place in consciousness where the intellect is crossed out that Spirit may win lasting ascendancy. He who undertakes to realize his divine sonship and takes the first steps leading to that realization cannot afford to turn aside from the final necessity of denying the dominance of the intellect and allowing the Christ Spirit to displace it as the guiding motive of his life.

Some people follow the Chrst way joyously as long as all is smooth sailing, but are soon benumbed by suffering or adversity. In this as in other instances one may safely follow the way of Jesus, who refused the potion that would have stupefied Him through the ordeal of the Crucifixion. In times of testing we need to have all our faculties awake to what is taking place so that we may grasp its full significance.

Every experience is a lesson in overcoming, and to refuse the lesson of sacrifice leaves the human will still the dominant factor in man. The divine will is realized

only after the personal or human will is renounced.

The garments for which the soldiers cast lots represent the Truth in its harmonious expression and unchangeable perfection. The soldiers represent the limitations of the outer, which are always present to mortal consciousness, appearing to watch man's every effort to gain self-dominion and thwart it if possible.

The "accusation" set up over the head of Jesus Christ, which the Gospel of John states was written in Hebrew, Latin, and Greek, typified the universality of the word that was destined to go forth to all the world and reach men and women everywhere. Hebrew was the language of the Jews and therefore was indicative of religion. Latin was the language of the Romans or the ruling class. Greek was the language of culture and literature.

The two robbers crucified with Jesus represent the past and the future. These thieves reproached Jesus in the same way as the passers-by and the rulers of the Jews did. Both the past and the future rob man of peace of mind when he yields them his thought: the past through regrets, the future through anxiety, dread, or frustration on the part of him who sees himself about to be denied the opportunity to meet and experience it. Personality craves the boon of an extended future in order to enjoy the things that pertain to the external phase of life, chiefly the pursuit of happiness. To forgo long life is a bitter necessity to the one who will not surrender personality.

The accusations of the passers-by and of the chief priests, scribes, and elders represent the exultation of the petty personal self over a triumph unfairly won. Personality leads man to forget the timelessness of Truth and fails to take into account the ultimate reap-

pearance of right and justice. Truth revives after it is apparently quenched. Personality expires, and is remembered only because it is in contrast to Truth. Man's religious thoughts and convictions (the chief priests, scribes, and elders) are tenacious of what seems to be Truth; they even cause him to display cruelty and barbarity instead of charity and compassion where nothing is gained by such a course.

The three hours of darkness over all the land while Jesus was on the cross symbolize that failure of understanding which so distresses the soul in time of great stress. The calling upon God at the moment of death symbolizes the final giving up of all worldly ambitions and aims and the complete surrender of all that pertains to the personal man.

Some of the spectators half expected Elijah to appear and save Jesus from death on the cross. A rescue of that kind would have been contrary to all that Jesus came to accomplish. At the Transfiguration Elijah appeared "and spake of his [Jesus'] decease which he was about to accomplish at Jerusalem." Men in personal consciousness expect signs and wonders and have neither thought nor care for the fulfillment of divine law.

To Jesus the fulfillment of the law was the supreme consideration, and He declared that not one jot or tittle should pass from it until all should be fulfilled. The power to see even death as a fulfillment of the law proves the complete unity of Jesus Christ with God as well as His consequent understanding of the eternal life that not even death can quench.

QUESTIONS

1. What is the supreme joy of the follower of the Christ?
2. Explain the symbolism of the cross.

3. What do the garments for which the soldiers cast lots represent, and what the soldiers?
4. What is indicated by the "accusation" mounted above Jesus' head, which was written in three languages?
5. How do the past and the future rob man of peace?
6. What do the three hours of darkness on the cross symbolize?

Lesson 12, March 24, 1940

UNITY SUBJECT—*Life Triumphant.*

INTERNATIONAL SUBJECT—*The Sepulcher: Triumph over Death.*—Matt. 27:57—28:6.

57. And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple:

58. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

59. And Joseph took the body, and wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

61. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,

63. Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

65. Pilate said unto them, Ye have a guard: go, make it *as* sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

1. Now late on the sabbath day, as it began to dawn to-

ward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

GOLDEN TEXT—*Now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—I Cor. 15:20.

SILENT PRAYER—*I am alive forevermore.*—Rev. 1:18.

Jesus triumphed over death not by escaping the necessity of death but by dying and rising from the dead, thus proving the powerlessness of negation in the face of eternal life. He brought life and immortality to light in the only way it could have been done. Twelve legions of angels would have delivered Him alive from the hands of those who sought to kill Him, but miraculous intervention to prevent death was not the way to prove life eternal. "Thus it must be," and He yielded, unresisting, to hate and let it do its worst in order to prove its nothingness in the presence of divine love.

Those who look upon death as the gateway to eternal life regardless of the use that is made of life on earth may take a lesson from the empty tomb and the announcement of the angel "He is not here." Eternal life is not entered upon inevitably at death, for it is a continuous experience that is not conditioned by

death. It was not possible that He should be held by death, because the Christ is the "resurrection, and the life."

Joseph of Arimathaea signifies the imaging faculty functioning on a high plane of consciousness. When Joseph laid the body of Jesus in his own new tomb we may say that the enlightened and inspired imaging faculty watched over and guarded man during a period when the I AM was quiescent. When man again awakes to the presence of the I AM within him the care of the imaging faculty is no longer needed. Hence the empty tomb, even before the angel of the Lord descended from heaven and rolled away the stone.

One writer says that the angel "came to open the tomb, not to let the Lord out, but to admit the women, and afterwards the disciples, for no one else would have dared to break the seals to open the tomb." The power of denial and affirmation—both of which the angel represents, since the "watchers did quake, and became as dead men" while the women were reassured and told not to fear—is great beyond estimation. Jesus Christ made His denials and affirmations prior to the Crucifixion, and the power thus generated was enough to cross out every vestige of the weakness of personality and awaken Him to the supremacy of the Spirit over body and soul.

The necessity of quickening the faculties to the truth of the resurrection life remained. To this end the angel bore witness to the empty tomb and showed the women where the body of the Lord had lain. That the body that had been laid in the tomb was the same body that the Lord Christ afterwards showed to the two women and the other disciples is proved by the convincing of the doubter Thomas as well as by the invitation to the

disciples to touch Him and see that He was a man of flesh and not a "spirit."

The announcement that "he is risen, even as he said," has often been interpreted to mean that Jesus came again to life such as He had known. It means more than that, for through the Resurrection Jesus entered into a higher consciousness of mastery than could become manifest in the untried life of the physical realm.

From the time when Moses lifted up the serpent in the wilderness that the Children of Israel might look upon it and be healed, down to the present, the risen consciousness has set apart those who have developed it. "I, if I be lifted up . . . will draw all men unto myself," said Jesus Christ, and the attracting power of the risen life in Him is past computing.

Even in a physical uplift mind and soul are affected.

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth."

Lifting up the eyes to the mountains recalls Jehovah, maker of mountains, and the thought of Jehovah brings help.

To be risen with Christ means infinitely more than any physical uplift or the exaltation induced by it. The risen life is the life spent in setting the mind on the things that are above: compassion, kindness, lowliness, meekness, long-suffering, forbearance, forgiveness, love, peace, thankfulness. As a person's mind is stayed on these qualities he is moved to act in accord with them. The Christ consciousness then becomes manifest in the life and is no longer a state of mind only.

The foregoing list of spiritual qualities contains

sufficient material for a long period of active preparation to resurrect the Christ in the heart of man. Paul and Timothy, who compiled the list originally for the help of the Colossian Christians, urged them: "Let the word of Christ dwell in you richly." The word of Christ is the word of Truth. He who speaks this word faithfully realizes that Christ is risen in reality as well as historically in the Gospel narrative. In addition to its historic significance the Resurrection becomes a matter of daily living.

QUESTIONS

1. How did Jesus triumph over death?
2. What is the metaphysical meaning of the angel's announcement "He is not here"?
3. What does Joseph of Arimathaea represent, and what does the burial of Jesus in the tomb of Joseph signify?
4. Explain what it means to be risen with Christ.
5. What qualities denote the risen life?

Lesson 13, March 31, 1940

UNITY SUBJECT—*Eternal Life and Its Purpose.*

INTERNATIONAL SUBJECT—*The Continuing Task.*
—Matt. 28:16-20.

16. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17. And when they saw him, they worshipped *him;* but some doubted.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

GOLDEN TEXT—*Ye shall be my witnesses . . . unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*Through the glory of the Father I seek to realize the power of an endless life.*

A sense of futility sometimes overcomes man at the thought that life as he conceives it to be in his personal consciousness may be cut short before his work has been more than fairly begun. He asks what meaning life can have when it is subject to termination while its purpose is still obscure and incompletely realized.

To be possible eternal life must partake of the essence of infinite Being. It cannot be spent in the pursuit of personal satisfactions or the search for personal happiness. To live the life eternal man must sublimate his desires on a universal or impersonal level. Resurrection must be for a higher purpose than eating, drinking, and the seeking of selfish ends.

Jesus Christ attained eternal life by being faithful to eternal principles. He identified Himself with faithfulness and became so much at one with it that He realized conscious oneness with the Father. This realization gave Him all authority in heaven and on earth.

The supreme authority recognized on earth is the authority of Truth. Jesus Christ is "the way, and the truth, and the life." The I AM or Christ principle is the way to discover and prove Truth, and eternal life is the opportunity to apply it. The individual is thus equipped to make disciples of all the nations, having first experienced complete conversion himself. By conversion is meant the cleansing of his mind, soul, and body by denial (the baptism of John) as well as the quickening of his entire being by affirmation of his divine sonship (baptism in the name of the Father and of the Son and

of the Holy Spirit). This is the baptism of Jesus.

The problem of baptism, for the Truth student, becomes one of changing his habits of thinking from the world's way of error to the eternal way of Truth, since only the part of man that is real is immortal.

The law of the Spirit of life in Christ Jesus is made manifest through thought. When the thought of all nations becomes impregnated with Truth the purpose of eternal life will be realized. Truth does not become substance to us before we make room for it in the character of our mind and body. To make room for it we let go of old error habits of thinking, and in so doing we cleanse or wash away our sins and begin to form thinking habits that are in accord with the true standard. For baptism is a twofold process. It consists of denial of error and affirmation of the truth.

After baptism comes teaching. The new man needs to be trained to hold to the way of life exemplified by Jesus Christ, whose commandments are found in the Sermon on the Mount and elsewhere throughout the four Gospels. These teachings have been called fragmentary, yet they are full enough to occupy the time and thought of the seeker after Truth to the exclusion of other interests. Each one of them is universal in scope. To deny fear and realize courage and good cheer under all circumstances is a lifework for some. To rid oneself of hatred and ill will in favor of love and good will is to enter into eternal life here and now. To banish resentment and master the principle and practice of forgiveness is a most necessary lesson. To be believing rather than faithless is another. To be perfect as our Father in heaven is perfect is to grasp the principle of Being and make it one's own. It is to be impartial, impersonal, always the same, in short universal. These

teachings can never be exhausted, nor can eternal life be realized without mastering them.

That Jesus Christ spoke from the universal consciousness is plain from His last reassuring words, "Lo, I am with you always, even unto the end of the world." This can be true only in the universal, since no personal or limited presence could compass fulfillment of such a statement.

Some people may find it hard to understand how Jesus Christ can be present with them only in Spirit. It is easy for any one to comprehend a public-spirited state of mind or to consider a high-spirited or a low-spirited person. Whoever understands these terms and uses them should be able to use the term Christ-spirited. The Christ is with us always in the measure in which we let ourselves be imbued with His Spirit and express it.

To speak the word of healing for the relief of the sick and suffering is Christ-spirited. In the face of danger the Christ Spirit is without fear by reason of its reliance on God. It breathes peace and good will instead of war or contention. He who is moved by this Spirit is temperate in all things.

QUESTIONS

1. How does eternal life differ from the mere continuation of life in the personal consciousness?
2. What gave Jesus Christ all authority in heaven and on earth?
3. What is the supreme authority that is recognized on earth?
4. What is meant by conversion?
5. What is the Trinity in a metaphysical sense?
6. Explain the two baptisms.
7. What reveals the presence of the Christ Spirit in any one?

The Eternal Light

BY FANNIE HERRON WINGATE

The light shone first through human form
Within a manger low;
And angels heralded the birth,
A mother watched the glow.

That golden light shone o'er the earth
Until its radiance bright
Led to a cross upon a hill
Where day was turned to night.

But not for long could death hold sway;
The eternal light arose
And shone with glorious radiance,
Triumphant o'er all foes.

From empty tomb to sorrowing hearts
God's holy angels spoke,
"For he is risen . . . as He said";
Once more glad faith awoke.

And happy hearts took up again
The threads of life with joy.
The Lord had risen; nought could now
Their hope or faith destroy.

Sing alleluia, sons of men!
The great eternal Light
Has risen, therefore man shall rise
Triumphant o'er death's night.

Silent UNITY

The spiritual illumination of Jesus Christ is quickened in me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

All persons are seeking the genuine "thrill" of life. They may call it the pleasures of life, but there could be no pleasure without the energy that propels what we call life and that is life itself. How to get the most pleasure out of life for ourselves and others is the motivating idea back of nearly all our activity. How to accomplish this dominant objective in human consciousness is of paramount importance, and we would all save ourselves oceans of wasted energy if we would "stop, look, and listen" before rushing ahead.

To get the best out of life we should become better acquainted with life, its origin, and learn how to develop it in the largest and most efficient way. Just to float along on the great stream of life without asking or caring whence we came or whither we go is childish.

How life is acquired and increased by the individual is little understood, and the subject receives but slight studious attention. It is accepted that we are ushered into life at physical birth by a power outside ourselves and that we pass out under natural law. This is in part true but we move to action the law that causes us to appear and disappear on this plane of manifestation. Also every day by the power of our thinking we increase or diminish the flow of life in our mind and body. By mentally peering into the life processes always active in our subconsciousness we may learn of the presence of much deeper and stronger currents of life and how to lay hold of them and thus overcome the surface depletions.

The Scriptures teach that life is a free gift from God; which it is. But there must be a conscious acceptance of this free gift. God is life, and that life is omnipresent, awaiting appropriation by those who want more life. This appropriation of life we accomplish by mentally affirming our unhindered unity with life in all its fullness.

Our relation to creative life may be compared to that of the fish to the ocean: the fish swims in the water and is yet unconscious of its all-infolding presence. However we have the power to open our mind and invite the sea of life in which we float to enter soul and body, when lo! we receive a baptism and thrill that brings more pleasure than all the joys of the world.

The person who develops a certain measure of creative or spiritual life has the power to prepare others of receptive mind for an influx of that same life. Spirit life overflows in such a soul, and he can impart it to others and thus raise them to higher levels of existence. Jesus Christ was such a soul, and through Him we can all be exalted to much purer and more powerful states of consciousness.

Jesus Christ attained this unity with the Father life to the degree where He could impart it to others and not only heal their ills but raise the life flow until it formed an entirely new center of life radiation. Jesus' references to His possession of this power to give new life consciousness to those who believed in Him were so many that it would require much space to quote them. Suffice it to mention His very first announcement, that He came that we might have life and have it more abundantly. He also said that His blood was life and His body was substance that would make immortal the body of him who ate and drank of them.

These tremendous promises of the Master have seemed too great to be realized here in the earth and they have been interpreted to mean that fulfillment will take place under some dispensation in a future life. However Jesus described the imparting of the immortal life as taking place here and now. Paul so expressed the same idea when he wrote that we should walk in newness of life through Him. This was most emphatically emphasized in the 8th chapter of Romans, where it is written:

"But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Our Healing and Prosperity Thoughts for this month are based upon this quickening life of the Spirit through Jesus Christ.

HEALING THOUGHT

The glorious spiritual life that raised up Jesus now quickens me, and I am restored to harmony and health.

PROSPERITY THOUGHT

The life-giving spiritual substance that multiplied the loaves and fishes for Jesus now increases my substance, and my prosperity is gloriously manifest.

(Use from March 20 to April 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I HAVE HAD some wonderful answers to prayer, and many of them came through Unity. When one of my children was about two years old he had whooping cough; the aftereffects left him with asthma. It lasted until he was about six years old.

I taught my children to pray as soon as they could talk, and one day he asked me to write to Unity for prayers for his healing. I wrote at once. Now my son is eighteen years old and in the university. He never has had another touch of asthma. When I think of the wonderful things God has done for me, I wonder how I can doubt any good thing for a minute.—*Mrs. M. R. H., Missouri.*

IN 1935 I asked for your prayers for healing of a severe case of skin trouble called psoriasis. It was healed. Some friends said it would probably come back, but I have never had a trace of it since. I was surely healed. I bless you and your work daily.—*E. C., Ohio.*

MY BABY daughter took a cold that settled in her ears. The mastoid area became infected. After three weeks

of daily treatment from a specialist, he said an operation was the only way of recovery. I refused to permit an operation. I wired Silent Unity for help. That night I put the baby to bed, and she fell into a deep, restful sleep. I felt as though sleep would never come to me, but suddenly a great peace came to me and I knew she would be healed.

In the morning when we awakened both her ears had started to drain. By the afternoon every sign of swelling had disappeared. A few days later the specialist, who is a personal friend, called to examine her ears. When he had finished he said no one could ever tell she had had any ear trouble. For several years I have halfheartedly studied Unity and made small demonstrations occasionally; but now that this has happened I know God's way is the only way, and I sincerely plan really to study and live the life of a true Unity student. There are no words to express my feelings for what God did for my baby daughter.—*Mrs. E. A., California.*

FOR THREE years I suffered pains in my stomach. About a month ago I wrote to you for prayers. I have not had a pain since. I can eat anything I want. I cannot tell you how good I do feel. I praise God and Unity.—*C. L., California.*

Filled with Plenty

I ASKED YOU for prayers to aid us in getting a settlement on a property we sold two years ago. The man who owed the balance expected to get the money from the bank, so I was holding the thought that that was the only channel through which the money could be had. Fear crept in and I found myself wondering

what we would do if the bank failed us, which in the end it did. Then I realized what I was doing and put the matter completely in God's care, knowing that that was for the best. Just as soon as I did this, the people next door came and wanted to buy the property. I know this solution came through prayer, as we had never thought of their buying it. In less than twenty-four hours we had everything settled satisfactorily to the man who bought the property two years ago and to ourselves. I am very grateful for this demonstration. —*Mrs. J. W. R., Kansas.*

WE ASKED your prayers that a house might be rented to the right people. We gave thanks to the Father each day for the perfect answer. The right people moved in yesterday. We thank you for your loving help.—*E. W., Kansas.*

SOME TIME ago I asked you for prayers that my husband might find a position. The desired results had not been obtained at the end of thirty days. I did not write to you, but my husband and I continued to use the statement you had sent. I am happy to say that my husband has obtained a long-desired position. In fact he had three companies to choose from. Thank you, and God bless you for your help.—*Mrs. C. C., Michigan.*

I WROTE TO you for prayers for my husband, who had been out of work two years. Two weeks after I wrote I got a letter from my husband, and this is what he said:

Something seemed to tell him to go out for a walk, and he did. His walk took him past a mill, and some-

thing told him to go in and inquire for a position. He obeyed—and went to work that afternoon. He had been tramping the streets in search of work for two years. God bless you.—*H. A., New York.*

He Shall Have Abundance

SEVEN MONTHS ago you started to give me a helping hand through your understanding letters and the bank drill. A very trying experience was testing me and my need for just your sort of help was very great.

One of the first prosperity-bank prayers that you sent was *"Because my whole desire is to know and to serve God, He gives me great riches."* I did need money badly, but I needed strength, courage, and wisdom a great deal more. Your drill promised to give me those, for the prayer promised great riches, and by far the most desirable to me were the riches of an understanding heart and of love, not for one but for all. God has given all these to me. He has given to me beyond my wildest dreams or hopes.—*C. L., Massachusetts.*

THROUGH USING the prosperity-bank drill I have come into the realization that I have been trying to limit God. Now that I have surrendered all to Him, my blessings are flowing like water from a fountain.—*B. A., Illinois.*

USE OF THE prosperity bank drill and my knowledge of Christianity, as I understand it from my study of Unity, have brought much good into my life. My overcoming has made me much more contented and happy. Then there are many little material happenings that turn out just right.—*Mrs. H. K., California.*

My Help Cometh from Jehovah

WHEN I think that I was a hard-working, praying church member for twenty-eight years before I really knew how to pray, or how to find God, and before I knew the comfort of the indwelling Spirit, I realize what *Weekly Unity* has meant to me. No matter how advanced I may become I know that I owe so much to that little magazine. I keep seeing copies of it everywhere—a woman reading it on a bus, someone passing it on to a friend, in the living room of a friend I never knew had even heard of it. But I have yet to see a copy carelessly thrown away or being blown about on a dirty street. It is carefully treasured and passed on with the greatest joy and consideration. God is certainly blessing *Weekly Unity,* and I can never be grateful enough for the helpful messages it has brought to me. God is blessing you all at Unity headquarters in Kansas City!—*Mrs. P. E. B., New Jersey.*

Free from Cares

AT THE TIME I first wrote to you my husband, R—— P——, was in prison serving a two-year sentence, and another sentence was pending. Our separation was heartbreaking and our future seemed vague, futile, and hopeless. But our faith in the Unity teachings and our prayers to our Father never wavered. Though we knew that nothing short of a miracle could release him, we believed in our Father's love, and we asked for what was seemingly impossible. Our prayers were answered. God performed a miracle for us. When one year of the sentence was up, my husband was released. Today we are together again, ready to start life over.

Though I cannot find the words for eloquent expression, I want somehow to convey to you our deep, heartfelt thankfulness for your prayers during our darkest hour.—*Mrs. R. P., Ohio.*

This is to let you know that I am free from prison and from all bondage. Truly prayer changes things. Just as in a story from the Bible my chains were loosed. I could have been in prison seven years, and I was released in one! Now my wife and I are together. How happy we are! How joyfully we look forward to the adventure of each new day, placing our affairs lovingly in the hands of the Father. We thank you and bless you for your prayers.—*R. P., Ohio.*

Hearken unto Me

LAST WEEK just before school opened I wrote to you asking you to pray that I might receive wisdom to guide my first and second grade children. Two days of school have passed, and in all my fifteen years of teaching I have never known such pleasant, peaceful first days. —*V. S., Montana.*

Love One Another

MY HUSBAND and I were living with my mother. We owned our own home however and were eager to return to it. We knew that my mother would be happier in her own home. We tried to find a nice middle-aged woman to live with her and share expenses. We asked your help in the matter, and the next day the prayer was answered. A dear little lady moved in with my mother. My husband and I are now in our own home, and things

are moving along fine. We are grateful indeed for your help.—*Mrs. H. L. F., Missouri.*

He Is My Refuge

MONTHS AGO I asked you to pray with me for prosperity. At that time I didn't have much work to do. Through your faithful co-operation with me in prayer I made a wonderful demonstration; my little work developed into big work. I am now working steadily. My health has got better also. I am a living witness that the Truth makes a person free. I am young, and I didn't understand. God bless you for your loving kindness and long patience.—*G. W., Virginia.*

Unto Us a Child

I AM HAPPY to tell you that my daughter's baby has come safely. Not only is the child quite wonderful in the fullness of his development but his mother bore him with "confidence and ease," as you promised. The delivery was made in less than three hours and without complications of any sort.

I saw my daughter shortly after the baby's arrival and she was fairly radiant. She had none of that drawn look so usual in such circumstances but looked as lovely and young as if newly awakened from the most refreshing sleep. The first thing she said to me was: "Oh, Mother, tell the dear people at Unity how much I thank them and love them for their precious prayers. I am sure there is no one in all the world quite so happy as I am."

This has been a wonderful experience. God has seemed immanent, and I have had streams of faith

ready to rush in for every slightest threat of fear. I think that with the birth of this child the whole family was born anew. God bless you.—*H. S., California.*

His Truth Is a Shield

MY NEPHEW had a suicide mania. The doctors considered his case hopeless. You prayed for him, and he has been well for several months. He is interested in living, enjoys himself, and is manifesting his real self. I am very grateful and happy.—*Mrs. B. H. B., California.*

Study to Be Quiet

I WROTE to you some weeks ago for aid in my school work. At that time I was in a quandary. There had been some trouble about my work that caused me to feel that I might not graduate. Last Thursday I was graduated with honors, and I also won first place in an intelligence test. Praise the Lord. Can I ever doubt again?—*V. O. H., Illinois.*

SOME TIME ago I wrote to you for treatments for my son in his schoolwork. I am very glad to report a great improvement. I believe he feels encouraged and has greater faith in his ability. You may discontinue your prayers. Bless you for your help.—*A. M. M., Missouri.*

I WROTE to you for prayers that I might pass the examinations in all my studies. I passed in all of them, and made the next grade. I am inclosing a love offering with thanks.—*H. B., Tennessee.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

News accounts of disasters and accidents unsettle me. Would you say that prayer and faith could help in such cases? Surely those poor victims pray frantically. Would you say that if a Unity student were in one of these danger spots he could avert the trouble or at least save the lives of those present?

One finds it hard to reconcile tragedies with a loving God. What explanation can Unity give?—*Question asked of Silent Unity.*

God's law is love, but His children, having free will, do not always live by His law.

Prayer can help in any situation, yet to be entirely effective it must operate in a medium of understanding and faith. One who gets himself into a disastrous situation may not have sufficient understanding and faith to get himself out of it immediately or be wholly receptive to help. Even Jesus could not perform miracles unless there was a properly receptive subject. The Gospels relate that upon His return to His own country, where His family lived, He was received with skepticism. "And he did not many mighty works there because of their unbelief." God, being law, must operate within law. Even He cannot violate His laws to dispense divine mercy to one who is not receptive to it.

As long as there are destructive thoughts there is a tendency toward destruction in the physical world. Inharmony may at times overtake a person for reasons

that are not clear at the moment. Believing as we do that God is infinite love and justice, we can only conclude that all His children will be brought into His kingdom of happiness as quickly as they permit. Every person is an eternal being; all human actions and reactions should be interpreted in this light. No matter what the condition of a man's physical body may be at the moment, his real being is never hurt and cannot be hurt, for it is eternally perfect and unchangeable. In this assurance one can always find comfort and courage.

A Unity student who is on the scene of a disaster can help. The extent to which he can help depends on understanding and faith: his own and that of those whom he is trying to assist. One must face the fact however that a Unity student, after placing himself in a situation in violation of God's laws, may not succeed in re-establishing himself in Truth quickly enough to avert the results. To know Truth is good; to live Truth is perfect.

Whether the divine resource is used or not, it is always available. One who works understandingly and faithfully with Truth is capable of averting or nullifying inharmony in his own life and of softening the effects of inharmony in other lives. Whether he uses the power or not, he has it and will always have it.

When an inharmonious occurrence takes place the Truth student should not dwell on the tragic aspects of it. The constructive way is to think of the grace and love of God working within each soul to bring about the best adjustment possible at the moment.

God is love. We enjoy His love to the full extent of our present ability to enjoy it. You may be sure that God's blessing flows to every person in every situation

as freely as human limitations of understanding will permit. You may be sure that, no matter what experiences the soul may encounter along the way, the Christ Spirit is within it for eternity and will lead it at last into God's kingdom.

What should be my attitude toward those who do not appreciate what I give them, who even resent feeling under obligation to me?—*Question asked of Silent Unity.*

Divine love in your heart will free you from all sense of annoyance and resentment. Divine wisdom and good judgment will be your guide in the matter of giving wisely.

There is something of greater worth than the giving of temporal things. That something is your word of blessing. Your prayers for the neighbors you mention will help to open the way for them to find God and to depend on Him as their all-sufficiency.

As you give freely in the Christ way the law will bring recompense, but your reward may come through many unexpected channels. Do not expect to receive in return from the specific persons to whom you are giving, because this tends to place a limitation on the workings of the law. With your eye of spiritual discernment look beyond the human traits that your neighbors express and behold them as sons of God. Behold the Christ in them. This will help them to express the good that is innate in them.

As you bring your likes and dislikes into the light and love of Truth, you will grow to think and feel impersonally toward people and situations of the kind you mention. Through God's help you are even now accomplishing this.

Perhaps no one is so satisfied with himself that he never wishes to be wiser, better, and more holy.—Theodore Parker

"How long has it been since we thought of ourselves as glorious, dear friend? As splendid? As beloved? As strong and well and capable?

"How long has it been since we thought of the world as a beautiful place in which to grow and to work and to play?"

These are questions which Clara May Rowland, Director of Silent Unity, asks in her article "Accept the Glory of Easter," appearing in March *Progress.*

This article originated as a talk given by Clara May Rowland, director of Silent Unity. On two occasions *Daily Word* has printed excerpts from the talk, and now *Progress* readers may enjoy this presentation of it. It will help you to think of yourself as you are in your ideals—glorious, splendid, beloved, strong, well, and capable—and show you how to bring this ideal into manifestation as the real.

"We resurrect ourselves, not through Jesus' having resurrected Himself, but through entering the same consciousness that He entered when He brought about His resurrection." Frank B. Whitney tells how we may enter this consciousness in a reprint of one of his best-liked articles, "Resurrection and Ascension," appearing in March *Daily Word.*

This Easter issue of *Daily Word,* written and edited under the supervision of Silent Unity, will inspire you to start life anew, and the daily lessons will supplement well the articles in *Unity* magazine.

Truth students often find it a blessing when they seem to come to "the end of their rope," for then they discover that there is only one way to go—up.

How one businessman made this climb upward from "Rope's End" is told in the story of this title that begins in March *Good Business.* This is a two-part story by Don Holly, and it contains practical suggestions for anyone who wants to make a new start.

Here is more news of Jet, a favorite with *Wee Wisdom* boys and girls, who learned to love him through the serials "Jet's Baggage" and "Jet's Friend." This time they will read about "Jet's Cabin Home," a six-part story told by Bula Hahn.

This latest serial is just as exciting and interesting as the other stories and it tells the adventures of a pioneer boy in the Far West. The first installment appears in March *Wee Wisdom.*

"Now the law of Jesus Christ is the law of eternal life and wholeness. When you turn to Him for healing, His restorative life not only renews the portion of your body that is ailing but it quickens your mind and soul in new life as well."

Clara Palmer in her Easter article, "Resurrected Now," which will appear in the March 23 *Weekly Unity,* tells how we may find and use the "law of Jesus Christ" to make us well, happy, and tranquil.

"IT IS MORE BLESSED TO GIVE . . ."

Paul admonished his followers to "help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

Members of the Help-One-A-Month Club are finding it is blessed to give Truth literature to others. Right now the Help-One-A-Month Club is sending Unity literature to our overseas friends who are unable to send money out of their countries to renew their subscriptions for Unity magazines.

If you would like to help in this work why not join the Help-One-A-Month Club? The only requirement for membership is the pledge to send one Unity subscription a month to someone in need of Truth. Simply mention that you wish the amount of your first subscription used to send literature to foreign students who cannot subscribe at this time. Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

" . . . THE TRUTH SHALL MAKE YOU FREE "

"When I wrote my first lesson in the correspondence course my hand was so cramped and painful with arthritis that I could hardly hold my pen, but I have proved the law of use, and now I write easily and without effort."

This letter is from a student in Massachusetts who was healed as she studied and learned to apply Truth to her own life. It is typical of many that come from students of the correspondence course who are finding bodily healing, peace of mind, and adjustment of affairs as they learn the Truth through these lessons.

You too may study right in your own home under the personal supervision of Unity teachers. Your work will be graded and corrected and suggestions for study given. Like all Unity work there is no set charge for these lessons, each student giving a love offering in keeping with his desire.

A card or letter addressed to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo., will bring you full information without obligation.

"BE THOU MADE CLEAN . . ."

A letter received by Silent Unity tells of the healing of a man who has been confined to a leper colony. His mother writes:

"I want to report the rapid progress being made by my son, who, as I wrote you before, was taken to the leper colony a year ago.

"A recent examination of him proved so encouraging that he will be discharged in another two months, whole and hearty again.

"This good turn of events I attribute to the prayers and co-operation of Silent Unity."

Silent-70, the department of Unity School that furnishes free literature to hospitals, prisons, and other institutions, has now arranged for *Daily Word, Progress* magazine, and *Lessons in Truth* to be sent to the leper colony. This is the Unity way of following the Master's command "Go ye into all the world, and preach the gospel." This work is made possible through the loving support of friends all over the world who like to help others in this way.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—H. Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—A. Hopkins, Unity, 1300 Grand
Bakersfield—Della Shutts (LT) Unity, Southern hotel
Berkeley—S. Scott (LT) 2535 College (mailing add)
Beverly Hills—Ruth Rae, Unity, 242½ S Beverly Dr
Compton—May Butterworth (LT) Unity, 210 S Chester
Gardena—M. Butterworth (LT) Unity, 1052 W Gardena blvd
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, 724 South st (mailing add)
Hollywood—Rose Schneider (LT)) Unity, 1162 N St Andrews
Inglewood—Maude Galpin, Unity, 108 Queen and La Brea
Ione—Hazel Merriweather, Unity Cen
La Canada—Loretta Hennessy (LT) 4321 Canon dr
Long Beach—Louise Newman, Unity, 432 Locust
Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, R K O bldg
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison
Pasadena—Lily Stack, Unity, Gertrude Hall (LT) 699 E Walnut
Reseda—Nannie Highnote, Unity, 18636 Ingomar
Riverside—Katherine Sweaney (LT) Unity, 4044 8
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post
Santa Ana—Louise Newman, Unity Soc, Commercial bldg
Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 822 N Center
Taft—Della Shutts (LT) Taft Unity, Fox hotel
Van Nuys—Mary Hider, Unity, Platt bldg
Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Unity Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, Y W C A
Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9
Jacksonville—Henrietta Miscally, Unity, 725 Hogan
Lakeland—Ida Decker (LT) Unity, New Florida hotel
Miami—May Stoiber, Unity, 128 S E 3d; Lillie Saunders (LT) Unity (col) 1952 N W 2
Orlando—Carolyn Parsons, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5 ave S
Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity Soc, De Soto hotel
Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

IDAHO

Boise—C. Scott, Unity, Pinney bldg
Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library
Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51
Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 218 Dechman; Mabel Daughtry, Unity Cl, 210 S Garfield
Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 411 Mead bldg
Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel C. Powell, Unity, Century bldg
Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington
Muncie—F. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E
Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg
Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Lawrence—N. Wyatt (LT) Unity, 412 W 9
Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Unity Cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell
Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—O. A. Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Roxie Miller (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson
Flint—Edmund Risk (LT) Unity, Dresden hotel
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel
Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet
St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School, Ida Palmer, S S Unity Cen, Jewell bldg
Springfield—Marian Hoagland, Unity, Hawver bldg
St Joseph—Ralph O'Day (LT) Unity, 12 and Felix
St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand Blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Kalispell—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg
Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity Soc, 11A Midland ave
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway
Raton—G. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenburg (LT) Unity, 411 W Water
Flushing—Renee Klaus (LT) Unity Cen, 136-31 Roosevelt
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
New York—Georgiana Tree West, Laura Hyer, Unity, (entrance) 1 W 47th; Richard Lynch, 180 Central Park So (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130
Rochester—Hobart and Ruth Gillespie (LT) Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell Pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—J. Maloney, Unity, 203 6 st NW
Cincinnati—M. Norwood, M. Leslie (LT) Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) University club bldg
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity Cl, Y M C A
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
La Grande—C. Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—C. Scott, Unity, Mueller bldg
Seattle—Paul Rigby, Unity Cen, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—D. Johnson, Unity, "Glendor" Mount Road Upton

HAWAII

Honolulu—M. Handly, Unity, 240 Lewers rd

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Fresno—Unity Cen, 1360 Echo
Hollywood—Truth Cen, 1615 N Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; C Assembly, 1800 Alice; Meta Lib and Book Shoppe, 532 16, Rm 416
Palo Alto—C Assembly, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—C Assembly, Women's Club house
Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; Mission Truth Cen, 20 and Capp
San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 277 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton
Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, 421 N Main

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Reno Unity Cen, Clay Peters bldg

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 89-39 163
New York City—New York Cen of Truth (col), 2523 7 ave; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42
Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

OREGON

Eugene—Truth Cen, Miner bldg
Portland—Meta Lib, 1009 S W Yamhill

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche
Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg
Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Sydney—New Thought Cen, The Block, 428 George; Mrs. Albert Russell, 333 George St

CANADA

Calgary—Church of Truth, 810A 1st W
Edmonton—Unity Cen, Empire blk
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Drake hotel
Saskatoon—Unity Cen, Grain bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Meta Cen, Hotel Georgia
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon
Easington Village, Durham—Thomas W. Merrington, 11 Sea View
Leicester—Emma Dansan, 98 Kedleston rd
Liverpool—Unity Cen, 12 Williamson
London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st
Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt. Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 123 Ansteys bldg, Joubert st

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Cl, Item Ovim NER

Truth Gifts for Easter

It has come to some of us here at Unity headquarters with a new sense of conviction that Easter is the appointed time to give Unity

literature. The Easter message and the Unity teachings are synonymous; they both bring new hope, new inspiration, new life, the abundant life that Jesus taught. Isn't it logical then that Easter, when nearly everyone's thought is turned to religion, should be the time to introduce Unity literature to your friends?

To those not acquainted with Truth send a subscription for WEEKLY UNITY or PROGRESS. Or choose one of our books that is easy to understand: NEW WAYS TO SOLVE OLD PROBLEMS, HOW I USED TRUTH, GOD IS THE ANSWER, or MASTER CLASS LESSONS.

For those who know Truth select UNITY magazine or DAILY WORD or one of these books: JESUS CHRIST HEALS, PROSPERITY, or LETTERS OF MYRTLE FILLMORE.

(These items are $1 each.)

According to Your Needs

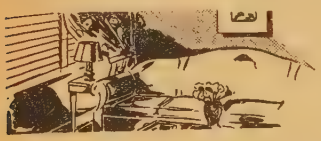
Somehow to those who study or read *Lessons in Truth* it seems to bring the very thing they most need. A friend in Los Angeles writes: *"It is impossible for me to put into words the joy and contentment I have derived from* Lessons in Truth." A letter from a friend in Colorado tells what *Lessons in Truth* has meant to her. *"It is a great help toward realizing health and an open door to a fuller, richer life."*

"It teaches a very simple and easy way to build one's faith," a student writes.

While *Lessons in Truth* is Unity's elementary textbook advanced students find it helpful to review it often.

Prosperity for Every Home

Did you ever stop to think how wonderful it would be for every home in the world to be prosperous? Warm fires on hearths everywhere, tables filled with an abundance of good things to eat, warm



clothing sufficient for every member of the family—Charles Fillmore says these things are possible for every home.

In lesson seven of his book *Prosperity* Mr. Fillmore gives the simple, practical rules to follow to bring prosperity into every home.

Answers to Business Problems

"I had planned to write to Silent Unity and ask for prayers for guidance in paying the bills for my business. That very evening I picked up Good Business *and read 'Business Problems.' I found my answer."*

"Business Problems" is a regular feature in *Good Business*. Business problems may be submitted for answer to Francis J. Gable, the editor, who explains the Truth way of making business adjustments. *Good Business* is $1 a year.

How to Lose or Gain Weight

If your body is not in complete harmony, if you are trying to lose or gain weight, you will find definite help in Clara Palmer's book *You Can Be Healed*.

The author has used her experience as a trained nurse as well as the understanding that she gained as a Silent Unity worker to make this book inspiring and helpful.

Interviews with Teachers and Healers

In talking to Unity teachers and healers at the Unity Training School Dana Gatlin, well-known Truth writer, became deeply interested in the

stories behind their work. She discovered that many of the teachers had received marvelous healings through Truth and that this had led them to help others.

Miss Gatlin has written these stories into a series of interviews, and the first interview, "God Does the Work," will appear in April *Unity*.

This is an interview with Mary E. Wessel, Unity leader in Bozeman, Montana, and it is truly inspiring and helpful.

Greeting Booklet Place Cards

A Truth student in Illinois writes of the use she has made of the Unity greeting booklets for several years. She uses them as place cards at her church parties. "If one woman gets the same booklet she had the year before she exchanges with the woman next to her," she writes.

These little booklets are ideal for place cards, for favors, or for Easter greetings to your friends and loved ones. The new booklet this year is *Prayer of Prayers,* an interpretation of the Lord's Prayer by Naomi Hale.

News about Training School

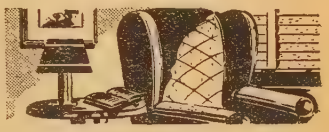
The Unity Training School is making plans for its tenth year of service to the Unity students and teachers who

come from all over the world each year to study. Heretofore there have been four terms of one month each, but this year a fifth term will be added in October, affording students the very best metaphysical training under experienced teachers. This year an extra feature of interest will be directed recreational activities. May 27 is the opening date.

Saving vs. Sharing

At a recent editorial conference it was brought out that we gain more from passing our Unity publications on to others than from hoarding the old numbers.

This is borne out by many letters from students. One friend in Maine writes:



"The articles in Unity *magazine are very helpful to me, and I pass them on to others so that they can do for them what they have done for me."*

Frequently letters from friends tell of the change a gift of a Unity publication made in their life. A student in far-off Jamaica writes:

"I should like to express my gratitude to a Unity student for having placed a Weekly Unity *in my way by sending me a few copies, after which I began subscribing to it. I now feel that I cannot adequately describe the great benefit I derive from its helpful and encouraging articles from week to week. I may add that it gives me great joy and pleasure to pass my copy on to others, with whom I am glad to share the good I receive."*

Other friends write that they have saved their old copies, intending to read them, but after a time they

seldom do this. Somehow the good we receive from our magazines is increased immeasurably when they are read and enjoyed as they come to us and then passed on to others.

Small Gifts, Big Blessings

A woman, alone on a Western Kansas farm, writes of

the way a little Unity greeting booklet gave her strength and courage in a dark hour:

"Surely no one ever read The Song of Life *with such profound relief as I did last night. I couldn't sleep, and lying here listening to a blustering Kansas wind and the lonely yelp of a distant coyote, I felt my courage ebbing lower and lower. I was almost in a panic when towards morning I got up, lighted my lamp, and read and reread* The Song of Life. *You cannot know how grateful I was when its peace and assurance finally seeped through me. I love every word of this little booklet."*

This as well as the other booklets listed on the Books and Booklets page following makes an Easter greeting that your friends will remember and use all year.

Daily Word *Habit*

A friend in England writes of the blessings that *Daily Word* has brought her:

"I have the Daily Word *habit, and I rejoice in a new realization of thankfulness for health, work, love, home, and many other blessings.*

Daily Word is Unity's lesson magazine, and readers of *Unity* magazine find it helpful to them to use *Daily Word* along with *Unity* $1 a year.

A Perfect Gift Book

A student in Saint Louis writes that she has ordered five copies of *New Ways to Solve Old Problems* and passed them on to others.

Each chapter in *New Ways to Solve Old Problems* gives a direct and practical method for overcoming troublesome everyday problems.

Does God Forget?

Frequently we hear someone say that God created the world and the people in it and then forgot His creation.

H. Emilie Cady in *Finding the Christ in Ourselves* says that "God not only created us in the beginning, but He is the very fountain of life, ever abiding within us."

How to discover this "fountain" and to bring forth health and plenty is explained in this little booklet.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
	*God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian, French*, $.75; *German, Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; *English* or *German*, cloth 1.00
	Divine Remedies	.50
	*Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	*Unity's Fifty Golden Years	de luxe $3; plastic 1.00
	How to Use Faith in Wartime	(12 for $1) .10
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The	cloth 1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	*Challenge of the Dawn, The	.10
	Great Helper, The	*English* or *Dutch* .10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Face the Fact, Then Act

IF A financial problem confronts you, you cannot solve it by sitting on a mental fence of dread and indecision. Stand up and face your problem, surrender it to God, and then act on the idea that comes to you, however simple it appears to be. Making a decision and acting on it is a definite step toward success.

One step in the right direction is to send for a Prosperity Bank and begin using the affirmation that comes with it. Silent Unity will co-operate with you to make your prayer effective. Use the Bank seven weeks, and each day as you pray for your own prosperity drop a coin in the Bank and save to send *Unity* to others. Praying and sharing will hasten your demonstration.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me. I will save $3 in the Bank to send *Unity* magazine for one year to each of these friends, starting at once:

1. Friend's name .....

   Street .....

   City ..... State .....

2. Friend's name .....

   Street .....

   City ..... State .....

3. Friend's name .....

   Street .....

   City ..... State .....

MY NAME .....

Street .....

City ..... State .....

U-3-40

Coming in

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Gardner Hunting Series on

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UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

VISION

Walter Aldrich Tenney

When I see the gleaming lilies lifting
White faces to the kiss of morning sun,
And think that they again to life have won
From their dark, earthy tomb where, gently sifting
The tender mold into a soft, sweet bed,
Loving hands them tenderly had buried—
I vision Joseph's tomb, to which was carried
The Crucified by those who mourned Him dead.

I see the anguished women who, the night
Of mourning past, return at break of day;
I see the angel roll the stone away;
I see the Conqueror, all clothed in white
And shining as the lilies, standing there;
I see their sorrow turned to joy as they
Are made to know that death has no more sway:
The Christ is Lord of earth and sea and air!

Ever in spring when these white blooms I see
New risen from their grave in lowly sod,
I vision too the risen Christ who trod
The fields where lilies bloomed in Galilee.